Niphal id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

Hiphil, *to multiply, to accumulate*, Eze. 35:13, וְהַעְתַּרְתֶּם עָלַי דִּבְרֵיכֶם "you have multiplied against me words," sc. impudent, impious words. Compare גָּדוֹל No. 2.

Derivatives, עֲתֶרֶת and pr. n. עֶתֶר.

עָתָר m.—(1) *incense, odoriferous smoke*, Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper* of God, Zeph. 3:10.

עֶתֶר ("plenty," "abundance"), [*Ether*] pr. n. of a town in the tribe of Simeon, Josh. 15:42 · 19:7.

עֲתֶרֶת f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

פֵּא the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified *a mouth*, i. q. פֶּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

פֹּא i. q. פֹּה (which see), adv. *here*, Job 38:11.

פָּאָה a root not used in Kal, which had, I have no doubt, the signification, to blow, like the kindred פּוּחַ, פָּיָה, פָּחַח, also פּוּא, פּוּהַ, all of which are onomatopoetic, and imitate the sound of blowing. Hence ἅπ. λεγόμ.—

Hiphil, Deut. 32:26, אַפְאֵיהֶם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab. فأى, which has the signification of splitting, cleaving, i. q. قطع and شقّ; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פֶּה and its derivatives.]

פֵּאָה constr. פְּאַת f.—(1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רוּחִין four winds, for Hebr. אַרְבַּעַת כַּנְפוֹת הָאָרֶץ Eze. 7:2, compare 37:9; 42:20. פְּאַת־יָם the west quarter, Josh. 18:14; פְּאַת צָפוֹן the north quarter, Ex. 26:18, 20. Hence—

(2) *side, region*, Jer. 48:45, פְּאַת מוֹאָב "region of Moab." Dual const. state פַּאֲתֵי מוֹאָב "both sides of Moab," Num. 24:17, compare יַרְכָתַיִם, יָדַיִם.

(3) *a corner*, as of a field, Lev. 19:9; of a bed, Am. 3:12. פְּאַת הַזָּקָן the corner or extremity of the beard, *the hairs upon the cheeks and before the ears*, Backenbart, *whiskers*, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצוּצֵי פֵאָה (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאַם an unused root.—(1) to have the mouth full, *to swallow down*. (Arab. فأم to have the mouth full of food; Æth. ተፈለመ: to have in the mouth a morsel, lump, ፈለም: morsel, lump; περιστόμιον? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is فهم to understand, prop. to be imbued with.) Hence פּוּם (for פְּאוּם) mouth.

(2) Arab. فئم to be fat (of the same stock appears to be the Sanscr. *pîna*, fat, πιμελής, πιμελή, *opimus, pinguis*). Hence n. פִּימָה.

I. פָּאַר not used in Kal, to be beautiful, ornamented, prop. apparently used of the rosiness and heat of the face (see פָּארוּר, פָּרוּר, compare Arab. فار Med. Waw, to boil up, to be hot, فورة glowing heat); hence *to be proud* (which, in Arabic, is expressed by a hardened guttural, فخر to glory, to boast).

Piel פֵּאֵר—(1) *to adorn*, e. g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare *ornare beneficiis*).

(2) denom. from פֹּארָה *to examine the boughs*, in order to glean them, Deu. 24:20.

Hithpael—(1) *to be adorned, honoured*, as a people by Jehovah, Isa. 60:21; 61:3; *to glorify*

oneself, as God in bestowing favours on his people, followed by בְּ Isa. 44:23; 49:3.

(2) *to boast*, followed by עַל *against* any one, Jud. 7:2; Isa. 10:15.

Derivatives, פְּאֵר, פֹּארָה, פָּארוּר, תִּפְאֶרֶת. [פֻּארָה, פָּארָן].

II. פָּאַר (kindred to בָּאַר) TO DIG, TO BORE, especially in the earth. Arab. فَأَرَ to dig down and hide under the earth. Hence פָּרָה for פְּאָרָה (Arab. فَأْرَةٌ) a mouse, פָּארָן pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL—הִתְפָּאֵר *to explain, to declare oneself* (compare significations used figuratively in the same manner under the word בָּאַר No. 2, and נָקַב No. 2). Ex. 8:5, הִתְפָּאֵר עָלַי לְמָתַי וגו׳ "declare to me when," etc.; in which words the particle עַל (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. τάξαι πρός με. Vulg. *constitue mihi, quando*, etc. But the Hebrews themselves, and many more recent writers, *glory over me* (in saying) *when I shall intreat for thee*; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

פְּאֵר masc. *an ornament, a tiara, a turban*, Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

פֹּארָה (in the Syrian form for פֻּארָה) Eze. 17:6; 31:5, seqq. and פֻּארָה (for פְּאָרָה) Isa. 10:33; fem. *foliage* (prop. glory) of a tree. Plural with suffix פֹּראֹתָיו for פֹּארֹתָיו Eze. 31:8. Comp, פְּאֵר No. 2.

פָּארוּר (for פְּאָרוּר, from the root פָּאַר) m. *warmth*, hence *ruddy glow, brightness of face* (i. q. זִיו), comp. פָּאַר No. I, Kal. Joel 2:6, כָּל־פָּנִים קִבְּצוּ פָארוּר "all faces withdraw brightness," i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

פָּארָן (prob. a region ["abounding in foliage, from the root, No. I., or"] abounding in caverns, see the root, No. II.), [*Paran*], pr. n. of an uncultured and mountainous region lying between Arabia Petræa, Palestine, and Idumæa, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called הַר־פָּארָן Hab. 3:3; הַרֵי פָּארָן Deu. 33:2; it appears to be the same as אֵיל פָּארָן אֲשֶׁר עַל־הַמִּדְבָּר i. e. "the grove of Paran which is over the desert," i. e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns, Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of *Feiran* (فيران, فران), near Mount Sinai (these were confounded even by Niebuhr, Descr. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

פַּג pl. פַּגִּים *unripe figs*, which hang on the tree through the winter; *grossi, grossuli*, Cant. 2:13; LXX. ὄλυνθοι. From the root—

פָּגַג Arab. فجّ Conj. VII. TO BE CRUDE, IMMATURE, Syriac ܦܓܐ immature, acid. The primary idea appears to be that of *cold*, see the kindred root פוג.

פִּגּוּל masc. something *fœtid, unclean, abominable*, i. q. שֶׁקֶץ; used of food, Levit. 7:18; 19:7; בְּשַׂר פִּגּוּל unclean flesh, Eze. 4:14; plur. פִּגֻּלִים unclean meats, Isa. 65:4.

פָּגַל an unused root; Talmud. Piel to render fœtid. Hithpael, to be made fœtid. Arab. and Æth. (ג and ח being interchanged), فحل to be fœtid, used of food; ፈሐለ: to be impure. Hence פִּגּוּל.

פָּגַע—(1) TO STRIKE UPON, or against, *pepigit*, stoßen, schlagen. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred *pax* for *pacs, paciscor*, Greek πηγνύω, Germ. pochen, and those which are allied to this, boken, Bock, from the idea of striking or pushing. Of the same termination is the root נָגַע; compare פָּגַשׁ and נָגַשׁ). Followed by בְּ *to strike upon* any person or thing (auf, an etwas stoßen), whether of set purpose or accidentally, whether violently or lightly; hence—(*a*) *to rush* on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence *to kill, to slay*, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and בְּ of thing; Ex. 5:3, פֶּן יִפְגָּעֵנוּ בַּדֶּבֶר "lest he fall upon us with the pestilence."—(*b*) in a good sense *to assail* any one with petitions, *to urge* him; followed by בְּ Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and לְ of the person for whom any one asks or intercedes, Gen. 23:8.—(*c*) *to light upon* any one, *to meet* with him, followed by בְּ Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(*d*) *to reach* to any one, followed by בְּ Josh. 16:7;

17:10; 19 :1, 22, 26, 27, 34 (followed by אֶל Josh. 19:11).

(2) *to strike* a covenant with any one, *pactus est* (from *paciscor*), *to make peace* with him, followed by אֶת. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, פָּגַעְתָּ אֶת־שָׂשׂ וְעֹשֵׂה צֶדֶק "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is אִישׁ שְׁלוֹמְךָ, אִישׁ בְּרִיתֶךָ. Without אֶת Isa. 47:3, "I will take vengeance וְלֹא אֶפְגַּע אָדָם and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of *striking* is referred to that of *making peace*, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic שָׂפַק (Isa. 2:6), صفق, سنق, and Lat. *ferire*, *percutere fœdus*.

Hiphil—(1) causat. of Kal No. 1, *a*, *to cause anything to fall upon any one.* Isa. 53:6, הִפְגִּיעַ בּוֹ אֵת עֲוֹן כֻּלָּנוּ "he caused to fall upon him the iniquity of us all."

(2) causat. of Kal No. 1, *b*, *to cause to supplicate.* Jer. 15:11, הִפְגַּעְתִּי בְךָ...אֶת־הָאֹיֵב "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans.—(*a*) i. q. Kal No. 1, *a*, *to invade.* Part. מַפְגִּיעַ *assailant, enemy*, Job 36:32.—(*b*) i. q. Kal No. 1, *b*, *to assail* any one with prayers; followed by בְּ Jer. 36:25; also followed by לְ of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative מִפְגָּע and—

פֶּגַע m. what happens to any one, *incident, event, chance*, Eccl. 9:11; unhappy (with the addition of רַע), 1 Ki. 5:18.

פַּגְעִיאֵל ("fortune of God"), [*Pagiel*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

פָּגַר not used in Kal. Piel, to be exhausted, void of strength, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. ܦܓܪ (the letters ב and פ being interchanged), to be attenuated; ܦܓܝܪܐ weak, wearied. Also the Lat. *piger*. The primary stock of both words פגר and *piger*, is פג; compare פוג, *piget*). Hence—

פֶּגֶר plur. constr. פִּגְרֵי m., *a carcase, dead body*, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the addition of מֵת Isa. 37:36 (compare Syr. ܦܓܪܐ used of the body even when living). Metaph. פִּגְרֵי גִלּוּלֵיכֶם *carcases*, i. e. *ruins of your idols*, Lev. 26:30.

פָּגַשׁ fut יִפְגֹּשׁ (kindred to the roots פָּגַע, נָגַשׁ)—(1) to rush upon any one, to attack, with an acc., Ex. 4:24; Hos. 13:8.

(2) *to meet with* any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by בְּ Prov. 17:12.

Niphal, recipr. *to meet* one with another, Psalm 85:11; Prov. 22:2.

Piel, *to light* upon any thing, Job 5:14.

פָּדַד an unused root.—(1) prop. *to cut, to cut up, to separate;* cogn. to בָּדַד No. I., which see; (Arab. فدّ V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando, findo*).

(2) specially *to plow;* whence فدّان a plough-ox; and فدّان a yoke of oxen, plough; Syr. and Chald. ܦܕܢܐ, פַּדָּן id.; ܦܕܢܐ field, plain. [This is called in Thes. "an uncertain root"].

Derivative פַּדָּן.

פָּדָה to loose (pr. by cutting; losschneiden; cogn. to the verb פָּדַד); hence—(1) *to redeem* by paying a price (Arab. فدى), Exod. 13:13; followed by בְּ of the price; as Exod. 34:20, פֶּטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה "the firstborn of an ass thou shalt redeem with a sheep."

(2) *to let go*, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) *to set free*, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; *to preserve, to deliver* life from danger, Psa. 34:23; followed by מִן 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; בְּ (*in* danger), Job 5:20.

Niphal, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

Hiphil הֶפְדָּה, causat. of Kal. No. 1; Exod. 21:8.

Hophal, pass. inf. absol. הָפְדֵּה Lev. 19:20.

Derivatives, פְּדוּיִם—פְּדַהְאֵל.

פְּדַהְאֵל ("whom God preserved" [redeemed]), [*Pedahel*], pr. n. m., Num. 34:28.

פְּדָהצוּר ("whom the rock (i. e. God) preserved" [redeemed]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

פְּדוּיִ only in plur. פְּדוּיִם *price of redemption*, Num. 3:46, seqq.; 18:16. Elsewhere פְּדוּיִם part. pass. plur. are *the preserved* [*redeemed*], Isaiah 35:10; 51:11.

פְּדוֹן ("liberation," [redemption]), [*Padon*], pr. n. m. Ezr. 2:44; Neh. 7:47.

פְּדוּת f.—(1) *division, distinction* (from the primary sense of cutting). Ex. 8:19. LXX. διαστολή. Vulg. *divisio*. Aben Ezra, הפרש. Compare Muntinghe in Diss. Lugdd. p. 1154.

(2) *liberation* [*redemption*], Psalm 111:9; 130:7; Isa. 50:2.

פְּדָיָה ("whom Jehovah preserved" [redeemed]), [*Pedaiah*], pr. n. m.—(1) the father-in-law of king Josiah, 2 Kings 23:36.—(2) 1 Chron. 3:18.—(3) Neh. 3:25.—(4) Neh. 11:7.—(5) Neh. 8:4; 13:13.

פְּדָיָהוּ (id.) pr. n. m. 1 Ch. 27:20.

פִּדְיוֹם m. Nu. 3:49, and פִּדְיוֹן Ex. 21:30; Psal. 49:9, *price of redemption*, λύτρον.

[פָּדַן a root inserted in Thes. from which to derive פַּדָּן and אַפֶּדֶן.]

פַּדָּן m. *a field, plain* (comp. Hos. 12:13, where it is expressed by the word שָׂדֶה) from the root פדד No. 2. Hence פַּדַּן־אֲרָם the plain, or plain region of Syria [*Padan-Aram*], i. e. Mesopotamia, with the desert to the west of the Euphrates, opp. to the mountainous region by the Mediterranean Sea, Gen. 31:18; 28:2, seqq.; simply פַּדָּן Gen. 48:7. With ה local פַּדֶּנָה אֲרָם Gen. 28:2, 5, 6.

פָּדַע i.q. פָּדָה TO LIBERATE, SET FREE, ἅπ. λεγόμ. Job 33:24, פְּדָעֵהוּ "set him free." But five MSS. (two Kenn., three Ross.) read פרעהו with the same sense, and such a root as פָּדַע is void of all certain authority.

פָּדַר an unused root, which seems to have had the sense of *nourishing, fattening*. Comp. Arab. (*r* and *n* being interchanged) بدن to fatten cattle, and more frequently بدن to become fat, thick, بدن fatness. (In the Indo-Germanic languages compare Futter, English *food, fodder*, Mediæval Lat. *fodrum*, and Fett, English *fat*, Icelandic *feitr*, from the stock *foeden*, to nourish. The primary root is *fad*, to which *r* is added in many forms; compare *pita, pater; pigeo, piger*, פגר.) Hence—

פֶּדֶר m. with suff. פִּדְרוֹ *fat*, Lev. 1:8, 12; 8:20.

פֶּה const. פִּי, with suff. פִּי (my mouth), פִּיךָ; פִּיו, פִּיהוּ; פִּיהֶם, poet. פִּימוֹ pl. פִּים 1 Sa. 13:21, and פִּיוֹת Prov 5:4 (both of signif. 3).

(1) *the mouth*. (Arab. فوه, فيه, فاه, فوهة, const. فو, في, فا, Æth. አፍ:, id. The Hebrew form פֶּה is for פְּיָה, like שֶׂה for שְׂיָה, whence the fem. פֵּיָה; const. פִּי for פְּיִ. The root פָּיָה, like פָּאָה, פָּהָה, and Med. quiesc. פּוּא, פּוּהַּ, פּוּחַ, فاه had the sense of blowing, breathing, and the mouth is so called from the idea of breathing. [In Thes. from פָּאָה.] It is used of the mouth of animals (and even of the beak of a bird, Gen. 8:11; Isa. 10:14); of men, Exod. 4:11; especially as being the organ of speech. *To speak* פֶּה אֶל־פֶּה *mouth to mouth*, without any one between, Numbers 12:8; פֶּה אֶחָד with one mouth, with one voice, Josh. 9:2. Job 19:16, בְּמוֹ־פִי "with (all) my mouth," i. e. with the loudest voice that I can. Meton. for *an orator, spokesman, messenger*, Ex. 4:16 (comp. נָבִיא); *commandment*, Ecc. 8:2, פִּי מֶלֶךְ שְׁמֹר "keep the commandment of the king." Hence עַל פִּי by the command of, see below. More rarely the mouth as the organ of taste, hence Gen. 25:28, "venison (was) בְּפִיו in his mouth," i. e. he liked its taste. Comp. כְּפִי, בְּפִי. The signification of mouth is variously applied to inanimate things. It is—

(2) *the mouth, opening* of a bag, Gen. 42:27; of a well, Gen. 29:2; entrance of a city, Prov. 8:3; of Hades, Ps. 141:7.

(3) *an edge* (a figure taken from the teeth, and the idea of biting), especially in the phrase הִכָּה לְפִי חֶרֶב to smite with the edge of the sword (see נָכָה). Plur. (see above) the edge (of instruments of iron), 1 Sa. 13:21; Prov. 5:4. See פִּיפִיּוֹת.

(4) *edge, border* (from its similarity to a lip), as of a garment, Ps. 133:2; Job 30:18; of the sea, Prov. 8:29. פֶּה לָפֶה 2 Kings 10:21; 21:16; and מִפֶּה אֶל־פֶּה Ezr. 9:11, from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth, comp. יָד No. 7, a portion which can be taken in the hand, a handful), Deut. 21:17, פִּי שְׁנַיִם "two parts," i. e. double; 2 Ki. 2:9: also *two* (third) *parts*, Zec. 13:8.

With prepositions it mostly becomes a particle—(1) כְּפִי—(*a*) *according to the commandment of* 1 Ch. 12:23.—(*b*) *according to the rate of* (nach Aussage), *at the rate of*, or *proportion, according to*, Lev. 25:52, כְּפִי שָׁנָיו "according to his years;" Num. 6:21; 7:5, 8; 35:8.—(*c*) i. q. כְּ, כְּמוֹ *like as, like*, Job 33:6, אֲנִי כְפִיךָ לָאֵל "I, even as thou (am created) by God."—(*d*) כְּפִי אֲשֶׁר conj. *according as, even as*, Mal. 2:9; and without אֲשֶׁר *so that*, Zech. 2:4.

(2) לְפִי i. q. כְּפִי (see לְ A, 9)—(*a*) *at the rate of*,

according to, Ex. 12:4; Gen. 47:12, לְפִי הַטַּף "according to the number of the family;" Hos. 10:12, "sow ye according to justice, קִצְרוּ לְפִי חֶסֶד and ye shall reap according to mercy."—(*b*) followed by an inf. *when* (i. q. לְ followed by an inf. No. 7), Num. 9:17; Jer. 29:10.

(3) עַל פִּי according to the commandment, order of any one, Genesis 45:21; Num. 3:16, 39, 51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי, כְּפִי, *at the rate of, according to*, Am. 6:5; Pro. 22:6. עַל־פִּי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פֹּה (prob. contr. from פֹּהוּ, פֹּהוּ *in this*, or *that*, sc. place, like כֹּה for כֹּהוּ; as to *p* for *b*, compare Arab. ڧِي formed from בִּי): adv. of place.

(1) *here, in this place*, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely—

(2) *hither*, 1 Sam. 16:11; Ezr. 4:2. מִפֹּה and מִפּוֹ hence, Ezek. 40:21, 26, 34, 37. מִפֹּה...מִפֹּה *hence ... thence*, Eze. 40:10, 12, 21; 41:2. As to אֵיפֹה, see that word.—Once פֹּא (which see).

פּוּאָה (perhaps Arab. فُوهَة "mouth"), [*Puah*], pr. n. m.—(1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פֻּוָּה.—(2) Jud. 10:1.

פּוּג—(1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγνύω to be rigid, and ῥιγόω; in Latin, *pigeo, rigeo, frigeo*. Gen. 45:26, וַיָּפָג לִבּוֹ "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid."

NIPHAL, *to be torpid*, Ps. 38:9.

Derivatives, הֲפוּגָה, and—

פּוּגָה f. *rest, cessation*, Lam. 2:18.

פּוּד see פִּיד.

פּוּחַ i. q. נָפַח (which see), TO BREATHE, TO BLOW. (Arab. فاح and فاخ to exhale odour, to be fragrant.) Cant. 2:17, עַד שֶׁיָּפוּחַ הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare רוּחַ.

HIPHIL—(1) followed by an acc. *to blow through*, Cant. 4:16.

(2) followed by בְּ *to blow* (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, *to blow out, to utter*, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, *to utter* (the truth), 12:17.

(4) *to pant, to hasten*, Hab. 2:3. Compare שָׁאַף Ecc. 1:5.

(5) *to rail against* any one, followed by בְּ Psa. 10:5; and לְ 12:6, אֲשֶׁר יָפִיחַ לוֹ "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פּוּט an unused root, Syr. Aph. *to contemn*, to afflict. See פּוּטִיאֵל. [This root is not inserted in Thes.]

פּוּט [*Put, Phut, Libya*], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of *Mauritania*, in which the river *Phut* is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it *Libya*, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פּוּטִיאֵל ("afflicted by God"), [*Putiel*], pr. n. Ex. 6:25.

פּוֹטִי פֶרַע Egypt. pr. n. *Potiphera*, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Πετεφρῆ, Πεντεφρῆ, ΠΤΑΠΡΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פּוֹטִיפַר (an abbreviated form for פּוֹטִי פֶרַע) [*Potiphar*], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פּוּךְ an unused root, which had, perhaps, the sense of *moving to and fro, wavering*, i. q. פּוּק. Hence may be derived the following word, which is of uncertain origin.

פּוּךְ i. q. Greek φῦκος, prop. *sea-weed*, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the *pigment* itself; also the *dye* with which the Hebrew women tinged their eyelashes, prepared from *stibium*, or antimony (LXX. στιμμί, Vulg. *stibium*), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. קֶרֶן הַפּוּךְ). Isa. 54:11, "I will lay thy stones with stibium," i. e. I will use stibium as cement in building thy walls. It may be doubted what are אַבְנֵי־פוּךְ *stones of pigment*, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were *painting* the walls.

פוֹל m. *a bean*, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bulla*, Dutch *bol*, a bean, peul, poeul, a chick-pea, bolle onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic ፈለፈለ: i. q. נָלַל to bubble up as water, wallen, quellen; تفلفل to roll oneself; also פָּלַל, פָּלַג, פָּלַם, פָּלַשׁ).

פּוּל [*Pul*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with לוּד). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Philæ*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians ⲡⲓⲗⲁⲕ or ⲡⲉⲗⲁⲕ (i.e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. פִּיל, فيل, Pers. پيل), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. پيل, or else lord, king, i. q. Sanscr. *pâla*, Pers. بال highly exalted, highest.)

פּוּם and פֻּם emphat. state פֻּמָּא, Chald. masc. i. q. Heb. פֶּה.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance*, aperture, Dan. 6:18. (Syr. ܦܘܡܐ id.; Arab. فم, فُم, فِم. It appears to be contracted from פְּאוּם, from the root פָּאַם, like מוּם from מְאוּם).

פּוּן fort. i. q. Arab. افن = افل (compare אָפֵל).

(1) TO SET (as the sun), to be darkened.

(2) *to be perplexed, distracted;* once found, Psa. 88:16, אָפוּנָה, LXX. ἐξηπορήθην. Vulg. *conturbatus sum*.

פּוֹנָה ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, שַׁעַר הַפִּנָּה ("the gate of the corner.")

פּוּנִי [*Punites*], patron. n. of an unknown person, פֻּוָּה. Num. 26:23

פּוּנֹן (perhaps "darkness," "obscurity," from the root פּוּן), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its mines, Nu. 33:42. See Relandi Palæstina, p. 952 Compare פִּינֹן.

פּוּעָה (i. q. Arabic فوهة "mouth;" according to the opinion of Simonis, for יְפוּעָה "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

פּוּץ only found [in Kal] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. נָפַץ (which see).

(1) TO BREAK OR DASH IN PIECES. See Pilel, Hithpalel.

(2) *to disperse*. Part. pass. פּוּץ dispersed. Zeph. loc. cit. בַּת פּוּצַי "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. *to disperse themselves, to be dispersed*, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) *to overflow*, spoken of fountains, Pro. 5:16; metaph. מִטּוֹב to abound with prosperity, Zec. 1:17.

Niphal, *to be dispersed*, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

Pilel פּוֹצֵץ *to break in pieces* (as a rock with a hammer), Jer. 23:29.

Pilpel פִּצְפֵּץ id. (a person dashed against the ground or a rock), Job 16:12.

Hiphil—(1) trans., *to scatter*, as seed, Isaiah 28:25; *to send abroad*, as lightning, arrows, Psalm 18:15; 144:6; to scatter peoples, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. מֵפִיץ the disperser, desolator, Nah. 2:2. Sometimes, i. q. *to agitate, harass* any one, Job 18:11; Eze. 34:21.

(2) *to pour out;* metaph. anger, Job 40:11.

(3) intrans. *to spread oneself abroad*, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

Hithpalel הִתְפּוֹצֵץ *to be broken in pieces, to be scattered into dust* (used of the mountains), Hab. 3:6.

An instance of the form Tiphel (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, תְּפוֹצוֹתִיכֶם "I will scatter you;" where, however, other copies, both MSS. and printed, read תְּפוּצוֹתֵיכֶם (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative מֵפִיץ a hammer.

I. פּוּק TO MOVE TO AND FRO, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as wanken, with a sibilant prefixed schwanken (ant. wagen); with a diminut. *vacillo*, wackeln. Comp. פּוּף.

Hiphil, id., Jer. 10:4, וְלֹא יָפִיק "and it moveth

not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פּוּקָה, פִּיק.

II. פּוּק TO GO OUT, i. q. Chald. נְפַק.

HIPHIL—(1) *to give out, to furnish*, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or *obtain from* him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) *to bring to an end, to let succeed*, Psalm 140:9.

פּוּקָה f. *an obstacle* in the way, which causes any one to stumble, *a stumbling block;* i.q. מִכְשׁוֹל 1 Sam. 25:31.

I. פּוּר i. q. פָּרַר TO BREAK. Hence—

HIPHIL הֵפִיר twice (Psa. 33:10; Eze. 17:19) i.q. הֵפֵר, and the derived noun פּוּרָה a wine-press.

II. פּוּר i. q. Arab. فار to be hot, to bubble up in boiling (comp. בָּאַר), whence פָּרוּר (for פָּארוּר) a pot. [This root is not given in Thes.]

פּוּר m. *a lot*, a Persic word, which in Esth. 3:7 is explained גּוֹרָל. (It answers to the Persic پاره *pâreh*, i. e. a part, a portion, whence پاره كردن to divide, and بهره *behreh*, part, lot. It is of the same stock as the Lat. *pars;* comp. also the Hebr. פּוּר and פָּרַר.) Pl. פּוּרִים lots, Est. 9:24, יְמֵי הַפּוּרִים verse 31, and nakedly פּוּרִים ibid. 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פּוּרָה fem. *a wine-press*, Isa. 63:3; Hag. 2:16; from the root פּוּר to break.

פּוֹרָתָא [*Poratha*], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persic پوره *pureh*, ornament.

I. פּוּשׁ & פִּישׁ Arab. فاش Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. σκιρτάω); Jer. 50:11.

Derivative, pr. n. פִּישׁוֹן.

[These roots are not separated in Thes.]

II. פּוּשׁ not used in Kal, cogn. to the verb פּוּץ. Ch. פּוּשׁ to disperse oneself, to multiply.

NIPHAL, *to be dispersed, diffused*, Nah 3:18 See פּוּץ.

פּוּת whence פֹּת q. v.

פּוּתִי [*Puhites*], patron. n., once 1 Ch. 2:53.

פָּז (from the root פָּזַז No. 1), prop. adj. *purified, pure*, an epithet of gold, Cant. 5:11; hence *purified, pure gold*, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it *solid gold*, comparing ܦܐܙܘܢ hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פָּזַז).

I. פָּזַז not used in Kal, i. q. Arab. فضّ to separate, to distinguish (compare the roots beginning with the letters בז, פץ, under the words בָּזָא, בָּצָה); specially, to separate and purify metals from dross, by means of fire; whence فضّة silver; comp. בְּדִיל tin, from בָּדַל, and Æth. ብሩር: silver, ብርት: brass, from the root ברר to purify.— Hence פָּז pure gold, and—

HOPHAL part. זָהָב מוּפָז 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be זָהָב טָהוֹר *pure gold*.

II. פָּזַז TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فزّ to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are نفز, وفز, (ابز) افز to leap, to bound. Talmud, אָפַז to bound, to leap for joy: Gen. 49:24, וַיָּפֹזּוּ זְרֹעֵי יָדָיו "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. ܦܐܙܘܢ hard, difficult, render *are strong*, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, מְפַזֵּז וּמְכַרְכֵּר "(nimbly) leaping and dancing;" which, in 1 Ch. 15:29, is explained מְרַקֵּד וּמְשַׂחֵק.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פָּזַר TO DISPERSE, i. q. בָּזַר, בָּדַר, in Kal only found in part. pass. Jer. 50:17.

Piel, i. q. Kal, *to disperse*, e. g. a people, Ps. 89:11; any one's bones, Psal. 53:6. Jer. 3:13, וַתְּפַזְּרִי אֶת־דְּרָכַיִךְ "thou hast scattered thy ways," i. e. hast wandered about.

(2) *to bestow largely, to be liberal*, Ps. 112:9; Prov. 11:24.

Niphal, Ps. 141:7; and—

Pual, Est. 3:8, pass. *to be dispersed*.

I. **פַּח** m. pl. פַּחִים const. פַּחֵי Prov. 22:5; Exodus 39:3, with Dag. forte impl. like אַחִים; (from the root פָּחַח).

(1) *a net, a snare*, Job 18:9; especially of a fowler, Am. 3:5; Prov. 7:23; Ecc. 9:12; so called from its being spread out. (Arab. فخّ and فخيخ, Syr. ܦܚܐ id. To this agrees also Gr. παγίς, πάγη, which however is derived from the root of that language πήγνυμι). *To lay snares*, i. e. to plot, to devise against any one, is נָתַן פַּח Ps. 119:110; טָמַן פ׳ Psalm 140:6; 141:9; Jer. 18:22; יָקֹשׁ פ׳ Psalm 141:9. Metaph. *that by which any one falls*, i. e. *is led to destruction*. Comp. מוֹקֵשׁ No. 2, and Schult. on Job, p. 137, 138; Josh. 23:13; Ps. 69:23; Isai. 8:14; hence *destruction, ruin*, Isai. 24:17; Jer. 48:43. See פַּחַת.

(2) פַּחִים *thin plates*, Ex. 39:3; Num. 17:3.

(3) Psa. 11:6 פַּחִים *snares* (Schlingen), lightning, bending itself like a snare (a noose) or serpent (sich schlingende, schlängelnde Blitze). Compare سلسلة a sheet of lightning diffused over the clouds, and Διὸς μάστιξ, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaëlis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be פַּחָם *hot coals*, i. e. lightnings.

II. **פַּח** with suff. פֶּחָם Neh. 5:14, i. q. פֶּחָה (which see), the governor of a province.

פָּחַד fut. יִפְחַד—(1) TO TREMBLE—(*a*) for fear, to fear, Deu. 28:66; Isa. 12:2; followed by מִן Psal. 27:1; 119:161; Job 23:15, and מִפְּנֵי Isai. 19:16, of the pers. or thing feared. פָּחַד פַּחַד to fear a fear, Job 3:25. Used in a pregnant sense, פָּחַד אֶל־רֵעֵהוּ to turn with fear to one another, Jer. 36:16; compare Gen. 42:28.—(*b*) with joy, Isa. 60:5; Jer. 33:9.—The notion of fear is transferred to shame in the noun פַּחַד No. 2.

(2) *to be in trepidation*, i. q. *to hasten*, Hosea 3:5. Compare חָרַד ,נֶחְפַּז ,נִבְהַל.

Piel, i. q. Kal, but intensitively, *to fear continually, to be timid*, followed by מִפְּנֵי Isaiah 51:13; *to take care of oneself, to be cautious*, Proverbs 28:14. (Opp. to הִקְשָׁה לֵב).

Hiphil, *to cause to fear, to terrify*, with an acc. Job 4:14. Hence פַּחְדָּה and—

פַּחַד m. with suff. פַּחְדִּי.

(1) *fear, terror*, Ex. 15:16; Job 13:11. Followed by a genitive of the causer of terror (compare יִרְאָה), e. g. פַּחַד הַיְּהוּדִים fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8:17; 9:3. פַּחַד יְהוָֹה fear which Jehovah causes, Isa. 2:10, 19; 2 Ch. 14:13. פַּחַד אֱלֹהִים fear of God, Ps. 36:2. Meton. used of the object of fear and reverence, as פַּחַד יִצְחָק Gen. 31:42, 53, used of Jehovah, Pl. פְּחָדִים Job 15:21.

(2) *verenda, pudenda*, Job 40:17. [Taken in Thes. in this place to mean, *thighs*.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. فخذ thigh.)

פַּחְדָּה f. *terror*, Jer. 2:19.

פֶּחָה (for פֶּחָּה with Dag. forte implied), m. const פַּחַת, with suff. פֶּחָתְךָ, once פֶּחָם Neh. 5:14 (from the masculine form פַּח), pl. פַּחוֹת 1 Ki. 10:15; 20:24; Jer. 51:23; Eze. 23:6, 23; const. state פַּחֲוֹת (from absol. פַּחֲוֹת) Neh. 2:7, 9; Ezr. 8:36, m. *the governor of a province* (less than that of a satrap, see אֲחַשְׁדַּרְפָּן) in the Assyrian empire, 2 Ki. 18:24; Isa. 36:9; Chaldean, Eze. 23:6, 23; Jer. 51:23; Persian, Esth. 8:9; 9:3; specially used of the Persian governor of Judæa, Hag. 1:1, 14; 2:2, 21; Neh. 5:14, 18; 12:26; Mal. 1:8; used of the governor of Judea in the time of Solomon, 1 Ki. 10:15; and of the governors of Syria, 1 Ki. 20:24. (This word appears to be of foreign origin, and Bohlen compares Pers. بكيتا, بكيت great men, nobles; Ewald in Gramm. p. 490, the verb پختن *pukhten*, to care for, to act (pr. to cook, bake; Germ. backen.) Better than all these would be بك ,بيك ,بكا a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian is پيك *paik*, one of the guard, an attendant.) [Benfey compares Sanscr. *paksha*, companion, friend; and this Gesenius appears to have preferred.]

פֶּחָה constr. פַּחַת, pl. emphat. פַּחֲוָתָא, Chald. id Ezr. 5:3, 14; 6:7; Dan. 3:2, 3, 27; 6:8.

פָּחַז TO LEAP, TO BOUND (like the Ch.), פְּחַז

used of boiling water (compare פַּחַז Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4], (like the Syr. ܦܚܙ, compare Gr. ζέω).

(2) *to be proud, to be vainglorious* (like the Arab. فخر, compare זִיד). Part. פּוֹחֲזִים used of false prophets, Zeph. 3:4.

[Hence the following words.]

פַּחַז m. pr. *lasciviousness, wantonness,* Gen. 49:4, פַּחַז כַּמַּיִם "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. ὑπερέζεσας. Vulg. *effusus es.* See more as to this passage in Comment. de Pent. Sam. p. 33.

פַּחֲזוּת f. *pride, boasting,* Jer. 23:32.

פָּחַח prob. TO SPREAD OUT (cogn. to the verbs טָפַח, צָפַח); whence פַּח a net; also, to be made thin (like the Syr. Ethpa.); hence פַּח a thin plate.

HIPHIL הָפֵחַ (denom. from פַּח), *to catch in a net, to snare,* Isa. 42:22, הָפֵחַ בַּחוּרִים כֻּלָּם "(one) snares (i. e. binds) them all in holes," i. e. prisons.

[פַּחִים see פַּח.]

פָּחַם an unused root, Ch. פְּחַם, and Arab. فحم *to be black;* whence—

פֶּחָם m. (for פֶּחָם, Dag. forte implied), *a coal,* Prov. 26:21; also, hot *coals,* Isa. 44:12; 54:16. Arab. فحم, فحم coal; Æth. ፍሕም: coal, and hot coal.

פָּחַר an unused root, which appears to have had the same meaning as פָּאַר, פור No. II. *to boil as a pot* (whence figuratively Arab. فخر, فخر to swell up, to be proud); hence فخار, فخّار a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. Ethpa. to form. [This is given as the primary meaning of the root in Thes.]

פֶּחָר m. Chald. *a potter,* Dan. 2:41. (Syriac ܦܚܪܐ id.)

פָּחַת an unused root, Syr. Pa. ܦܚܬ to dig, to excavate; whence—

פַּחַת m. (2 Sa. 18:17), pl. פְּחָתִים f. (2 Sa. 17:9), *a pit;* often used as a figure of destruction, Ps. 7:16; Lam. 3:47; Isa. 24:17, by paronomasia, פַּחַד וָפַחַת וָפָח עָלֶיךָ "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is פְּחֶתֶת.

פַּחַת־מוֹאָב ("governor of Moab"), [*Pahath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

פְּחֶתֶת (fem. from the masc. פַּחַת) as if *a lower place, a depression* (in leprous garments), Lev. 13:55.

פִּטְדָה f. a species of *gem,* Ex. 28:17; Eze. 28:13, found in Æthiopia (Job 28:19), according to several of the old interpreters, *the topaz,* a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Bohlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pîta* is *pale;* and the Gr. τοπάζιον itself may be from פטדה, טפדה, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2.

פָּטִיר i. q. פָּטוּר verbal pass. of the verb פָּטַר 1 Ch. 9:33 כתיב.

פַּטִּישׁ m. *a hammer,* Isaiah 41:7; Jerem. 23:29. Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root פָּטַשׁ.

פַּטִּישׁ m. Chald., Dan. 3:21 (where the קרי is פַּטְּשׁ), i. q. Syr. ܦܛܫܐ *a tunic, under garment.* Hebr. translation כֻּתֹּנֶת. From the root פָּטַשׁ No. 2.

פָּטַר fut. A (signif. 3)—(1) TO SPLIT, TO CLEAVE (Arab. فطر id.; and intrans. to break through, as a tooth. Kindred to the root בָּתַר; where see more). Part. pass. פְּטוּרֵי צִצִּים *burstings of flowers,* i.e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [פָּטוּר is given as a subst. in Thes.].

(2) transit. *to cause to burst forth,* as water, Pro. 17:14. Hence—

(3) trop. *to let go free* (like the Chald), 2 Chron. 23:8. 1 Ch. 9:33, פטורים "let go," i. e. exempt from duty; where the כתיב is פְּטִירִים. Intrans. *to slip away, to depart* out of the way; fut. יִפְטַר 1 Sa. 19:10 (Syr. ܦܛܪ id. Chald. Pe. and Ithpe.).

HIPHIL, i. q. Kal No. 1 הִפְטִיר בְּשָׂפָה *to cleave the lip,* i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job 16:10).

Derivatives, פָּטִיר and—

פֶּטֶר m. *fissure;* concr. *that which cleaves, first breaks forth;* hence פֶּטֶר רֶחֶם firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without רֶחֶם Ex. 13:12, 13; 34:20.

פִּטְרָה f. id., Num. 8:16.

פָּטַשׁ—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. πατάσσω; whence פַּטִּישׁ, فطيس a hammer. (This root is onomatopoetic; found also in the Indo-Germanic languages and widely extended; its primary stock is batt, patt; whence med. Lat. *battere battuere;* French, *battre;* Dutch, bot, a blow; and with the letter *t* changed into a sibilant patschen; Swedish *batsch*, a blow; Germ. petschaft; compare *bos* in Am*bos* and many others; see Fulda, Germ. Wurzelwörter, p. 210.) Hence—

(2) *to spread out*, for which פָּשַׁט is more frequently used (Arab. فطس to have a broad nose, to be flat-nosed). Hence Chald. פַּטִּישׁ.

פִּי st. constr. of the noun פֶּה *a mouth;* which see.

פִּי־בֶסֶת Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. Βούβαστός and Βούβαστις (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian ПОΥΒΑСϮ, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in Descr. de l'Egypte, Etat Moderne, Livr. iii. p. 307; compare Jablonski Opuscc. t. i. p. 53; Panth. ii. 56, seqq.; Quatremère, Memoires sur l'Egypte, i. p. 98; Champollion, L'Egypte sous les Pharaons, ii. p. 63.

פִּיד a root not used as a verb. Arab. فاد Med. Waw and Ye to die, i. q. فات (kindred to מוּת, مات) IV. to destroy (Sanscr. *píd*, to sadden, to vex, to afflict). Hence—

פִּיד m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in Thes.], Job 12:5, לְפִיד בּוּז "to calamity (i. e. to an unfortunate person) is contempt;" but see לַפִּיד.

פִּיָה an unused root, i. q. פָּאָה, פָּהָה prop. *to blow out;* hence *to speak*, i. q. Arabic فاه; whence فوه, فيه mouth [This root is altogether rejected in Thes.] Hence the Hebr. פֶּה mouth, for פֵּיֶה and—

פִּיָה fem. *mouth*, i. e. edge of a sword, Jud. 3:16 Compare פֶּה No. 3.

פִּי־הַחִירֹת pr. n. (if referred to the Hebrew language, i. q. "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely ΠΙΑΧΙ-ΡΩΤ a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Heroöpolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without פִּי ibid. verse 8.

פִּיחַ m. *dust*, or *cinders, ashes* (so called from being blown about, root פּוּחַ), Ex. 9:8, 10.

פִּיכֹל ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26.

פִּילֶגֶשׁ i. q. פִּלֶגֶשׁ (which see), a concubine.

פִּימָה fem. *fat*, Job 15:27, from the root פָּאַם, which see.

פִּינְחָס ("mouth of brass," comp. of פִּי and נְחָס i. q. نحاس, נְחֹשֶׁת brass), [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33.

פִּינֹן (prob. i. q. פּוּנֹן), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41.

פִּיפִיּוֹת plur. f. *two edges.* חֶרֶב פִּיפִיּוֹת a sword, δίστομος, Ps. 149:6; Isa. 41:15, used of a threshing wain, בַּעַל פִּיפִיּוֹת "with two (or many) edges."

פִּיק m. *moving to and fro;* from the root פּוּק Nah. 2:11.

פִּישׁוֹן ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded *the land of Havilah* (i. e. India, see חֲוִילָה No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (Arch. i. 1, § 3) understands it to be the *Ganges;* but (with Schulthess and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (De Situ Paradisi Terrestris, § 3), Rosenmüller (Bibl. Alterthumskunde, i. page 194) understand the *Phasis*, and regard חֲוִילָה as being Colchis; but the Hebrew name of the Colchians was כַּסְלֻחִים. The Samaritan intpp. thought Pishon was the Nile, and in this sense they used the

Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

פִּיתוֹן [*Pithon*], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

פַּךְ m. *a flask, a bottle*, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

פָּכָה not used in Kal, having the sense of DROPPING DOWN; cogn. to בָּכָה.

PIEL, *to drop down* (as water), Eze. 47:2.

פָּכַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פֹּכֶרֶת הַצְּבָיִים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i. e. getting a-head of) the gazelles"), [*Pochereth of Zebaim*], pr. n. of a man, Ezra 2:57; Neh. 7:59.

פָּלָא not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH, i. q. פָּלָה, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. פְּלֵי to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. ܦܠܐ to search out. Arab. فلا to deprive of milk. Compare the kindred roots, פָּלַח, פָּלַג, פָּלַד, Sanscr. *phal*, to separate.)

(2) *to make singular, distinguished*, see Niph. Hiph. No. 2, and pr. n. פְּלָאיָה.

NIPHAL—(1) *to be distinguished;* hence *to be great, extraordinary;* used of remarkable love, 2 Sa. 1:26. Dan. 11:36, יְדַבֵּר נִפְלָאוֹת "he will speak great things," i. e. impious words, most atrocious blasphemy against God (compare גָּדוֹל No. 2).

(2) *to be arduous, to be difficult* to be done. Followed by בְּעֵינֵי (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by מִן to be *too* hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—

(3) *to be wonderful*, Psa. 118:23; 139:14. Pl. f. as a substantive נִפְלָאוֹת *things done wonderfully, miracles* of God, both in creating and sustaining the world, Psa. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, נִפְלָאוֹת גְּדוֹלוֹת Ps. 136:4. Adv. נִפְלָאוֹת *wonderfully*, Job 37:5. Dan. 8:24.

PIEL, *to separate* (ἀφορίζειν), *to consecrate*, only in the phrase פַּלֵּא נֶדֶר לַיהוָה to pay a vow to Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHIL הִפְלִיא, twice הִפְלָא in the manner of verbs לה Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, *to consecrate* something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, כִּי יַפְלִא לִנְדֹּר נֶדֶר "if he consecrate (any thing) to vow a vow."

(2) *to make distinguished, extraordinary*, e. g. grace, Ps. 31:22; Deu. 28:59. Inf. הַפְלֵא adv. *in a distinguished manner*, 2 Ch. 2:8.

(3) *to make wonderful*, e. g. counsel, Isa. 28:29; followed by אֵת *to act wonderfully with* any one in a bad sense, Isa. 29:14. הִפְלִיא לַעֲשׂוֹת to act wonderfully, Jud. 13:19. Inf. לְהַפְלִיא adv. wonderfully, Joel 2:26.

HITHPAEL, *to shew oneself distinguished* (strong), *to exert one's strength;* followed by בְּ in oppressing any one, Job 10:16.

Derivatives, מִפְלָאָה, פֶּלֶא, פִּלְאִי, פָּלִיא, and the pr. n. פְּלוּא, פְּלָאיָה, פָּלִיא, פְּלָיָה.

פֶּלֶא suff. פִּלְאִי m.—(1) *something wonderful, admirable, a miracle* of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural פְּלָאִים adverb wonderfully, Lam. 1:9; פְּלָאוֹת wonderful things, Dan. 12:6.

(2) concr. *admirable, distinguished* (used of Messiah the king), Isa. 9:5.

פִּלְאִי (from פֶּלֶא with an adj. termination) adj. wonderful, Jud. 13:18 כתיב (and here used of something which appears supernatural). In פֶּלִי קרי, which is contracted from the former. The fem. of the first given form is פלאיה (פִּלְאִיָּה) Ps. 139:6 כתיב, where פְּלִיאָה קרי is the fem. of the form פָּלִיא.

פְּלָאיָה ("whom Jehovah has made distinguished"), [*Pelaiah*], pr. n. m. Neh. 8:7; 10:11.

פָּלַג not used in Kal. Aram. and Arabic TO CLEAVE, TO DIVIDE (comp. as to the primary stock under the root פָּלָא). Hence—

NIPHAL, *to be divided*, Gen. 10:25; 1 Chr. 1:19.

PIEL, *to divide*, as a channel, watercourse, Job 38:25. Metaph. Ps. 55:10, "divide their tongue," cause them to fall out amongst themselves.

Derivatives, מִפְלַגָּה, פְּלַגָּה—פֶּלֶג.

פְּלַג Chald. id. Part. pass. Dan. 2:41.

פֶּלֶג m.—(1) *a stream, a river.* Arab. فَلْجٌ, a stream, a small river, Æth. ፈለግ: a river, a large stream. It is said properly to signify *a channel*

watercourse, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing*, *fluctuating*, *bubbling up*; compare *flu-o*, *fluc-si*, *fluctus*, φλύ-ω, also πέλαγος, Æth. ፈልሀ: to bubble, to bubble up; from the biliteral stock פל, compare פּוּל, also *bullire*, wallen, Welle. Psa. 65:10, פֶּלֶג אֱלֹהִים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פְּלָגִים Isa. 30:25; constr. פַּלְגֵי like פַּלְגֵי מַיִם Psa. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare فلج a stream of tears).

(2) [*Peleg*], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פְּלַג Ch. *half*, Dan. 7:25.

פְּלַג or פְּלַגָּה only in pl. פְּלַגּוֹת *rivers*, *streams*, Jud. 5:15, 16; Job 20:17.

פְּלֻגָּה f. *a division*, *class* (of the priests), i. q. מַחֲלֹקֶת 2 Ch. 35:5.

פְּלֻגָּה or פְּלֻגָּא Ch. id. Ezr. 6:18.

פִּלֶגֶשׁ and פִּילֶגֶשׁ with suff. פִּילַגְשׁוֹ, pl. פִּלַגְשִׁים and פִּילַגְשִׁים.

(1) f. *a concubine* (Ch. פַּלְקְתָא, פִּילַקְתָא id. With this accord πάλλαξ, παλλακίς, παλλακή; Lat. *pellex*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלק, compare חָלַק No. I, and the observations there made; and with the Gr. παλλακίς, comp. μαλακός), Gen. 22:24; 35:22; Jud. 19:9, seqq., and frequently; more fully אִשָּׁה פִילֶגֶשׁ Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) ὁ πάλλαξ, *a paramour*, i. q. מְאַהֵב Eze. 23:20, compare verse 5.

פלד an unused root. Arab. فلذ to cut (compare the remarks at פָּלָא). Hence—

פְּלָדָה f. *iron*, Syr. ܦܠܕܐ, Arab. فولاذ iron of a finer kind, steel. Pl. פְּלָדוֹת things made of iron, perhaps scythes for war chariots, Nah. 2:4, בְּאֵשׁ פְּלָדוֹת הָרֶכֶב "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פִּלְדָּשׁ [*Pildash*], pr. n. m. Gen. 22:22 (the etymology is obscure).

פלה not used in Kal, i. q. פָּלָא TO SEPARATE, TO DISTINGUISH.

NIPHAL, *to be separated*, *distinguished*, followed by מִן Exod. 33:16; also *to become distinguished*, *admirable*, Ps. 139:14.

HIPHIL—(1) *to separate*, *to distinguish*, Exod. 8:18; followed by בֵּין to distinguish *between*, *make a distinction*, Ex. 9:4; 11:7.

(2) *to distinguish*, i. e. *to make distinguished* or *illustrious*, Ps. 4:4; 17:7.

Derivative, פַּלֻּאִי.

פַּלּוּא ("distinguished"), [*Pallu*], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פַּלֻּאִי Num. 26:5.

פָּלַח TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. فلح id.; hence to till a field, فلّاح a husbandman. Compare Ch. and as to the origin under the root פָּלָא.

PIEL—(1) *to cleave*, *pierce*, e. g. as a dart the liver, Prov. 7:23; Job 16:13; *to cut up*, e. g. gourds 2 Ki. 4:39.

(2) *to cause* (young ones) *to cleave* the womb *and break forth*, i. e. *to bring forth*, Job 39:3. Compare פָּטַר.

פְּלַח Ch. *to labour*; hence *to serve* (so often in the Targg.); specially, to worship God (compare עָבַד); followed by an acc. and לְ Dan. 3:12, seq.; 7:14, 27.

Derivative, פָּלְחָן.

פֶּלַח f. (Job 41:16).—(1) *a part cut off*, *a slice* of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) *a mill-stone*, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. فلكة. And the upper mill-stone is fully called פֶּלַח רֶכֶב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רֶכֶב, the lower פֶּלַח תַּחְתִּית Job 41:16.

פִּלְחָא ("a slice"), [*Pileha*], pr. n. m. Neh 10:25.

פָּלְחָן Ch. m. *worship*, *service* of God, Ezr. 7:19. See the root.

פָּלַט prop. TO BE SMOOTH, SLEEK, i. q. מָלַט, which see. Hence *to slip away*, *to escape*, Eze. 7:16 (Syr. ܦܠܛ, Arab. فلت id.); also *to cause to escape* (compare pr. n. פְּלַטְיָה).

PIEL—(1) i. q. Kal, but intens. *to slip away altogether*, Job 23:7.

(2) *to cause to escape*—(*a*) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by מִן 18:49; 7:13; and מִיַּד 71:4.—(*b*) the young from the womb, i. e. *to bear*, Job 21:10. Comp. מָלַט No. 2.

Hiphil, *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, מִפְלָט, פְּלֵיטָה—פָּלִיט, פְּלַטְיָהוּ—פֶּלֶט.

פָּלֵט adj. *escaped by flight*, i. q. פָּלִיט, once in plur. פְּלֵטִים Jer. 44:14; 50:28.

פַּלֵּט inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

פֶּלֶט ("liberation"), [*Pelet*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

פְּלֵטָה see פְּלֵיטָה.

פַּלְטִי (for the fuller פְּלַטְיָה "deliverance of Jehovah"), [*Palti*], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פַּלְטִיאֵל 2 Sa. 3:15.

פִּלְטַי (shortened from פְּלַטְיָה), [*Piltai*], pr. n. m. Neh. 12:17.

פְּלַטְיָה ("whom Jehovah delivered"), [*Pelatiah*], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

פְּלַטְיָהוּ (id.) pr. n. m. Eze. 11:1, 3.

פְּלִי wonderful, see פִּלְאִי.

פְּלִיא id. ibid.

פְּלָיָה (i. q. פְּלָאיָה, "whom Jehovah made distinguished"), [*Pelaiah*], pr. n. m. 1 Ch. 3:24.

פָּלִיט verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. פָּלֵט Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. פְּלִיטֵי, פְּלִיטָיו Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

פָּלֵיט only in pl. פְּלֵיטִים Nu. 21:29; Isa. 66:19.

פְּלֵיטָה f. and defectively פְּלֵטָה *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

פָּלִיל (from the root פָּלַל) m. *a judge*, only in pl. פְּלִלִים Ex. 21:22; Deu. 32:31. Job 31:11, (עָוֹן) עֲוֹן פְּלִילִים "a crime (which is a crime of) the judges," i. e. to be punished by the judges.

פְּלִילָה f. *right, judgment*, here put for justice, Isa. 16:3.

פְּלִילִי adj. (from פָּלִיל) prop. *judicial*, Job 31:28 (compare verse 11). Fem. פְּלִילִיָּה *a judicial seat, judgment seat*, Isa. 28:7.

פָּלַךְ an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under פּוּל and פֶּלֶג a stream). Arab. فَلَكَ to have round plump breasts (einen gewölbten Busen), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, فَلَكٌ the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

פֶּלֶךְ m. with suff. פִּלְכּוֹ m.—(1) *a circle, circuit, environs* (Kreis, Bezirk) i. e. כִּכָּר. (Arab. فَلَكَة, Chald. פִּלְכָּא id.) Neh. 3:9, seqq. פֶּלֶךְ יְרוּשָׁלַיִם "the region around Jerusalem," Neh. 3:12, 14, 15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. فَلْكَة id., Talmud. פלך, פלכה, פילכה, whence פָּלַךְ to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX. σκυτάλη.

פָּלַל not used in Kal. In Pi. and in the derived nouns it has the meaning of JUDGING, which is supposed to be derived from that of cutting, deciding, by comparison with פָּלָא, פָּלָה, Ch. פְּלִי Aph. to decide; but فَلَّ itself is i. q. פָּרַר to break. I prefer to regard the primary power of the root to be that of rolling, revolving, wallen, rollen (comp. פּוּל, פֶּלֶג, פֶּלֶךְ, פֶּלֶס, Syr. ܦܠܰܟ to roll in any thing, hence to tinge, to stain), hence to make even by rolling, *to level* with a roller (comp. פָּלַס to roll, walzen), whence to lay even (a cause), to arbitrate, like the German words of judging, richten, schlichten, which have properly the sense of making even.

Piel.—(1) *to judge*, 1 Sa. 2:25; also, *to execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by לְ *to adjudge* to any one, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

Hithpael.—(1) *to intercede for* any one (prop. to interpose as mediator); followed by בְּעַד Deu. 9:20; 1 Sa. 7:5; עַל Job 42:8; לְ 1 Sa. 2:25, id.; followed by אֶל of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally *to supplicate, to pray*, especially God, followed by אֶל Psalm 5:3; לְ Dan. 9:4; לִפְנֵי of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14 and

to supplicate to, Isa. 45:14; followed by אֶל. That which is prayed for to God, is put with אֶל prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, פָּלִיל, פְּלִילָה, פְּלִילִי, from the sense of supplicating, תְּפִלָּה; also pr. n. אֱפְלָל, פָּלָל, פְּלַלְיָה.

[Also in Thes. פּוּל from the idea of roundness.]

פָּלָל ("judge"), [*Palal*], pr. n. m., Neh. 3:25.

פְּלַלְיָה ("whom Jehovah judged," i. e. whose cause he protected), [*Pelaliah*], pr. n. m., Nehem. 11:12.

פַּלְמֹנִי see the following word.

פְּלֹנִי—(1) ***such a one, quidam***, ὁ δεῖνα (pr. Arab. فلان; Syr. ܦܠܢ distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun פְּלוֹן; root פָּלָה to distinguish); always joined with אַלְמֹנִי (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, שְׁבָה־פֹּה פְּלֹנִי אַלְמֹנִי "sit down here; ho! such a one;" Gr. ὦ οὗτος; Arab. يا هذا, يا فل, يا فلان. Used of things, 1 Sa. 21:3, אֶל־מְקוֹם פְּלֹנִי אַלְמֹנִי "to such a certain place;" 2 Ki. 6:8. From these two words is compounded פַּלְמֹנִי Dan. 8:13.

(2) [*Pelonite*], Gent. n., from a place otherwise unknown, פְּלוֹן 1 Ch. 11:27, 36.

פָּלַס not used in Kal.

Piel—(1) to make level, even, i.e. *to prepare* a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i. e. he let his anger loose. (The primary power appears to be that of *rolling*, a sense which lies in the syllable פל, compare פּוּל, פֶּלֶךְ, פֶּלַג; hence to level by rolling a cylinder up and down, gerade walzen. It is kindred to the root פָּלַל, as the Germ. walzen comes from wallen, wellen.)

(2) *to weigh* (which is done by holding the balance level), *to weigh out*, metaph. Psa. 58:3; also, *to weigh*, to consider accurately, Pro. 5:21.

פֶּלֶס m. *a balance* (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מֹאזְנַיִם, and it appears properly to denote *a steelyard* (Arab. قَفِّيس, Germ. Schnellwage).

פָּלַץ not used in Kal; prob. of a similar meaning to פָּרַץ to break.

Hithpael, to tremble (pr. to be broken, Spalten bekommen; compare נִבְקַע 1 Ki :40), used of the pillars of the earth, Job 9:6.

Derivatives, מִפְלֶצֶת, תִּפְלֶצֶת, and—

פַּלָּצוּת f. *horror, trembling*, Job 21:6; Psalm 55:6; Isa. 21:4, etc.

פָּלַשׂ i. q. פָּלַס; whence מִפְלָשׂ.

I. **פָּלַשׁ** an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, התגלגל), *to roll, to revolve* (wälzen); like the kindred roots פָּלַל, פָּלַס (פּוּל). Hence—

Hithpael, *to roll oneself*, i. e. *to wallow* in ashes (בָּאֵפֶר), Jer. 6:26; Eze. 27:30; in dust (עָפָר), Mic. 1:10. Absol. id. Jer. 25:34.—In former editions I followed the LXX. and Vulg. in giving this root the signification of *sprinkling*, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. **פָּלַשׁ** (prob. kindred to the verbs פָּלַס, פָּלַת) Æthiop. ፈለሰ: to wander, to emigrate, ተፈለሰ: to wander without any certain abode, ፈላሲ: a stranger wanderer. Hence—

פְּלֶשֶׁת f. *Philistæa* (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλόφυλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palæstina, page 38, seqq. Hence—

פְּלִשְׁתִּי Gent. n. *a Philistine*, 1 Sam. 17:16, 40; pl. פְּלִשְׁתִּים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פְּלִשְׁתִּיִּים Am. 9:7. As to the origin of the nation, see under the word כַּפְתּוֹר No. 2.

פָּלַת an unused root. Arabic فلت to escape, to flee, i. q. Hebr. פָּלַט, فَلْت swift, فَلْتَان runner, a swift horse. Hence—

פֶּלֶת ("swiftness"), [*Peleth*], pr. n. m.—(1) Num. 16:1.—(2) 1 Ch. 2:33, and—

פְּלֵתִי m. *a public courier;* with the art. collect. *public couriers*, always joined with כְּרֵתִי, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both כְּרֵתִי (see that word

No. 2) and פְּלֵתִי to be *Philistines;* the latter being for the sake of paronomasia for פְּלִשְׁתִּי.

I. פֵּן m. i. q. fem. (which is more used) פִּנָּה *a corner*, Pro. 7:8. Plur. פִּנִּים Zec. 14:10.

II. פֶּן pr. subst. *removing, taking away* (from the root פָּנָה Pi. No. 1), always in constr. פֶּן (followed by Makkaph) it becomes a conj. of removing, prohibiting, hindering, i. q. μή, *ne, lest.* It is used—(1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, "let us build for ourselves a city... פֶּן־נָפוּץ lest we be scattered abroad." Gen. 19:15, "rise up... פֶּן־תִּסָּפֶה lest thou perish." Gen. 3:3, "eat not... פֶּן־תְּמֻתוּן "lest ye die." Hence after verbs of fearing (like the Gr. δείδω μή, Lat. *vereor ne*), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. ἰδεῖν μή), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare ὀμνύω μή, Il. xxiii. 585), Jud. 15:12. In instances of this kind אַל is never put.

(2) it stands at the beginning of a sentence, where —(*a*) it implies *prohibition* and *dissuasion* (like אַל). Job 32:13, פֶּן תֹּאמְרוּ "say not" i.e. take heed "lest ye say." Isa. 36:18, פֶּן יַסִּית אֶתְכֶם חִזְקִיָּהוּ "(take heed) lest Hezekiah deceive you."—(*b*) it implies *fear, dread.* Gen. 3:22, וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וגו׳ "and now (for fear) lest he put forth his hand." Gen. 44:34, פֶּן־אֶרְאֶה בָרָע וגו׳ "(I fear) lest I shall behold the evil," etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פֶּן מָצָא "lest he find." 2 Ki. 2:16, פֶּן־נְשָׂאוֹ רוּחַ יְהוָה "(I fear) lest the spirit of Jehovah have taken him up." Once it very nearly approaches to an adverb of negation, i. q. אַל Pro. 5:6, אֹרַח חַיִּים פֶּן תְּפַלֵּס "(the adulteress) prepareth not (for herself) the way of life," i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German daß sie doch ja den Weg des Lebens nicht betrâte.

פָּנַג a root of uncertain signification, to which I should attribute the sense of COOKING, baking, as being related to the Persic بختن, پختن, *backen* (*n* being inserted in the middle of a biliteral root, compare פָּנַף); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXXV Hence—

פַּנַּג ἅπ. λεγόμ. Ezek. 27:17, a kind of *sweet pastry*, or *cake.* The Targum renders it קוֹלְיָא i. e. Greek κολία, a kind of sweet pastry. In the book Zohar לחם פנג is pastry work. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פָּנָה fut. יִפְנֶה, apoc. and conv. וַיִּפֶן, יִפֶן in the other persons, אֵפֶן, תֵּפֶן, נֵפֶן to turn; in one phrase, פָּנָה עֹרֶף to turn the back, see עֹרֶף letters *a, b.* Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, וַיִּפֶן פַּרְעֹה וַיָּבֹא, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. pleon., Deu. 1:40; 2:3; Josh. 22:4; hence—(*a*) *to turn to*, or *towards* any place, followed by אֶל 1 Sa. 13:17; followed by לְ Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, בְּכֹל אֲשֶׁר יִפְנֶה "whithersoever he turned himself;" with ה parag., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by אֶל of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פָּנָה אַחֲרֵי פ׳ to turn oneself to follow any one's part, to incline to any one's side, Eze. 29:16.—(*b*) *to turn oneself away* from any one, followed by מֵעִם Deu. 29:17 (used of the heart). Absol., Deu. 30:17, "if thy heart turns itself (i.e. turns itself away from God) and thou dost not obey." —(*c*) Figuratively applied to time.—(α) *to turn itself*, to pass away. Jer. 6:4, פָּנָה הַיּוֹם "the day declines." And poetically, Psa. 90:9, "our days decline."—(β) *to turn itself* in coming, approaching, in the phrase, לִפְנוֹת הַבֹּקֶר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Psa. 46:6; לִפְנוֹת עֶרֶב when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) *to turn oneself* to look at any thing, Ecc. 2:12, פָּנִיתִי אֲנִי לִרְאוֹת חָכְמָה "I turned myself to behold wisdom;" Ex. 2:12, וַיִּפֶן כֹּה וָכֹה וַיַּרְא "and he turned himself (with his eyes directed) hither and thither, and saw." Hence *to behold, to turn the eyes* to any thing, followed by אֶל Ex. 16:10; Num. 17:7; Job 21:5; בְּ Job 6:28; Ecc. 2:11; followed by אַחֲרָיו (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; לְמַעְלָה (upwards), Isa. 8:21. Metaph. פָּנָה אֶל *to regard* a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, פְּנֵה אֵלַי וְחָנֵּנִי Ps. 69:17; 86:16; also פָּנָה אֶל תְּפִלָּה Ps. 102:18; 1 Ki. 8:28; אֶל הַמִּנְחָה Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, *to look* towards any direction, Ezek. 8:3, הַשַּׁעַר הַפֹּנֶה צָפוֹנָה "the gate that looks towards the north;" Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

Piel, prop. to cause to depart (see Kal No. 1, *c*).

hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear* from things in confusion, from things in the way, *to put* a house *in order* (aufräumen), Gen. 24:31; Lev. 14:36; *to clear* a way, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, פִּנִּיתָ לְפָנֶיהָ "thou preparedst (way, or room) before it."

Hiphil, fut. convers. וַיֶּפֶן.—(1) trans. *to turn*, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without עֹרֶף intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back*, to stop in flight, Jer. 46:5; Nah. 2:9. Followed by אֶל to turn oneself to any one, Jer. 47:3.

Hophal, *to turn the back*, Jer. 49:8; *to look in* any direction (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, פֵּן (פָּן), פִּנָּה, pl. פָּנִים (whence a new adj. לִפְנֵי), and the pr. n. פְּנִיאֵל, פְּנוּאֵל, יְפֻנֶּה.

פָּנֶה not used in sing. (though another form of it, פְּנוּ, פְּנִי appears in the pr. n. פְּנוּאֵל, פְּנִיאֵל), pl. **פָּנִים** constr. פְּנֵי m. (but f. Eze. 21:21).

(1) *the face* (prop. the part *turned towards* any one, see Eze. 21:3, from the root פָּנָה, compare Arab. وَجْهٌ face, from وجه V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as אַרְבָּעָה פָּנִים Eze. 1:6; 10:21; 41:18; לֶחֶם הַפָּנִים bread of the face (see לֶחֶם), and שֻׁלְחַן הַפָּנִים the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(*a*) פָּנִים אֶל פָּנִים Gen. 32:31; Deu. 34:10, and פָּנִים בְּפָנִים Deut. 5:4, used of the face.

(*b*) *to say* and *do* any thing עַל פְּנֵי פ׳ to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, ihm zum Trotz und Hohn (compare the French *dire dans la barbe*, as in Latin, *laudare in os*, Ter.), Job 1:11, עַל פָּנֶיךָ יְבָרְכֶךָּ "he will curse thee to thy face;" Job 21:31; Isa. 65:3, "who provoke me עַל פָּנַי to my face," i. e. in contempt and scorn of me. In the same sense there is said אֶל פָּנִים Job 2:5; 13:15; Deut. 7:10. אֶל פָּנָיו יְשַׁלֶּם לוֹ "(God) will recompense to him to his face" (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member לֹא יְאַחֵר.) Here belongs the expression עָנָה בְּפָנָיו to answer in his face, i. e. to refute him firmly, freely, openly; Job 16:8, כַּחֲשִׁי בְּפָנַי יַעֲנֶה "my leanness answers in my face," i. e. testifies strongly against me; Hos. 5:5; 7:10.

(*c*) שׂוּם פָּנִים אֶל to direct one's face or looks towards any one, Eze. 6:2; followed by עַל 1 Ki. 2:15. But—

(*d*) שׂוּם פָּנָיו followed by an acc. *to turn one's face* in any direction, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself* to do any thing; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is נָתַן פָּנָיו 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, וּפָנָיו לַמִּלְחָמָה "and (set) his face upon war." In the New Test. see Luke 9:53. (In Syriac in the same sense ܣܡ ܦܪܨܘܦܗ to set one's face, ܣܡ ܐܦܐ to set one's sight; Pers. روی آوردن *rui awerden;* see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases פָּנִים is used of *an angry countenance* (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(*e*) שׂוּם פָּנִים בְּ to look on any one with an angry countenance, Levit. 20:5; with the addition of the words לְרָעָה וְלֹא לְטוֹבָה Jer. 21:10; compare לְרָעָה Jer. 44:11 (opp. to שׂוּם עַיִן עַל under the word עַיִן No. 1 letter *e*).

(*f*) נָתַן פָּנִים בְּ to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as הֵשִׁיב פָּנִים, חִלָּה פָּנִים see under those words.

(2) *person, personal presence, presence*, Gr. πρόσωπον. Exod. 33:14, פָּנַי יֵלֵכוּ "my person shall go," i. e. I myself, I in person (ich in Person) will go. 2 Sa. 17:11; Lam. 4:16. As to the phrase נָשָׂא פָּנִים and הִכִּיר פָּנִים see under those words.—Sometimes without any emphasis פָּנַי *my person* is *I*. Ps. 42:12; 43:5; compare טָחַן פְּנֵי עֲנִיִּים to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מִי גִלָּה פְּנֵי לְבוּשׁוֹ "who shall uncover the face of his garment" (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare עַל No. 1, *a*). So also פְּנֵי הַלּוֹט of a veil itself as a covering, Isai. 25:7.—Comp. אֶל פְּנֵי No. 2, עַל פְּנֵי Nos. 1, 2. Hence it is—(*a*) *the external appearance*, state. condition, of a thing. Prov. 27:23, "look well to the condition of thy flock," bekümmere dich darum, wie deine Heerde aussieht.—

(*b*) *way* and *manner*, as in the Rabbinic. Compare وَجْه, face, manner. See below לִפְנֵי No. 3.

(4) *the forepart, front* of a thing (Arab. وَجْه id.). Jer. 1:13, וּפָנָיו מִפְּנֵי צָפוֹנָה "and the front thereof (of the pot) looked towards the north;" used of *the front* of an army (Gr. πρόσωπον), Joel 2:20. Adv. פָּנִים in front (opp. to אָחוֹר) Ezek. 2:10; לְפָנִים *forwards* (vorwärts), Jer. 7:24; used of time, *before, of old;* Deu. 2:10, 12; Josh. 11:10; 14:15; מִלְּפָנִים anciently, Isai. 41:26; מִפָּנִים in front, 2 Sam. 10:9. Compare לִפְנֵי No. 2.—*The front part* of a sword is its *edge*. Ezek. 21:21, אָנָה פָּנַיִךְ מֻעָדוֹת "whither is thy edge (that of a sword) directed?" Eccles. 10:10.—Also פָּנִים is used for the wall of a house opposite the door, Hom. τὰ ἐνώπια, whence with ה parag. פְּנִימָה which see.

With prepositions it often becomes in nature a particle:—

(A) אֶל פְּנֵי—(1)—(*a*) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(*b*) *in the presence of*, Ex. 23:17.

(2) *upon the surface of* a thing, e. g. אֶל פְּנֵי הַשָּׂדֶה Lev. 14:53; Ezek. 16:5.—See another meaning of this, above, No. 1, letter *b*.

(B) אֶת פְּנֵי pr. by the face, i. e. *in the presence of* any one, *before* any one, e. g. אֶת־פְּנֵי הַמֶּלֶךְ Esth. 1:10; אֶת פְּנֵי יְיָ before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, נִרְאָה אֶת־פְּנֵי יְיָ [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used נ׳ אֶל פְּנֵי יְיָ Ex. 23:17; and poet. נ׳ פְּנֵי יְיָ Isa. 1:12; Psa. 42:3; in which latter phrase פְּנֵי should be taken for an acc. of place); *before*, e. g. אֶת פְּנֵי הָעִיר before the city, Gen. 33:18, אֶת־פְּנֵי הַפָּרֹכֶת before the vail, Lev. 4:6. After verbs of motion, *into the presence* of any one, 1 Sa. 22:4.—מֵאֵת פְּנֵי *from before* (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) בִּפְנֵי i. q. לִפְנֵי *before, in front* of, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase עָמַד בִּפְנֵי to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, נָקֹטּוּ בִּפְנֵיהֶם they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) לִפְנֵי with suff. לְפָנַי, לְפָנֶיךָ, לְפָנָיו, לִפְנֵיכֶם, לִפְנֵיהֶם —(1) *in the presence of* any one, under his eyes, he being present and looking on; before any one. Num. 8:22, "the Levites went in to minister...לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו before Aaron and his sons;" i. e. under their oversight; 2 Ki. 4:38; Zec. 3:8. לִפְנֵי שֶׁמֶשׁ *in the presence of the sun*, i. e. so long as the sun (which poets compare to the eye, see שְׁזָפַתְנִי, עַפְעַפַּיִם) shal shine on and illuminate the earth, Ps. 72:17; comp. לִפְנֵי יָרֵחַ verse 5 (but Job 8:16 לִפְנֵי שֶׁמֶשׁ is while the sun is shining). Often figuratively, i. q. בְּעֵינֵי in the eyes of any one; i. q. in his judgment. חֶסֶד וְרַחֲמִים לִפְנֵי favour and tender love *with* any one, Dan. 1:9, 1 Ki. 8:50; Psa. 106:46; יָטַב לִפְנֵי i. q. יָטַב בְּעֵינֵי see יָטַב. גָּדוֹל לִפְנֵי אֲדֹנָיו having great influence with his lord, 2 Ki. 5:1; comp. Pro. 4:3; 14:12; specially is the phrase to be noticed לִפְנֵי יְהוָה—(*a*) prop. *in the presence of Jehovah*, under his eyes, Gen. 27:7; before the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40; Jud. 21:2; in the temple and its porches, Isa. 23:18.—(*b*) figuratively, *in the judgment of Jehovah* (comp. עִם No. 2, *c*); e. g. אָרוּר לִפְנֵי יְיָ Josh. 6:26; but commonly in a good sense *with the approbation of Jehovah* (since we only put those things which please us before our eyes; comp. רָאָה בְּ); hence רָצוֹן לִפְנֵי יְיָ favour with Jehovah, Ex. 28:38; הִתְהַלֵּךְ לִפְנֵי יְיָ to lead a life approved of Jehovah (see הִתְהַלֵּךְ). Gen. 10:9, "a mighty hunter לִפְנֵי יְהוָה such as was pleasing to the Lord" [?]. Ps. 19:15, "let the meditation of my heart לְפָנֶיךָ be pleasing to thee." The things in which Jehovah *is pleased* are decreed by him. Hence, Gen. 6:13, "an end of the whole earth בָּא לְפָנַי is decreed by me." Farther, its use is to be noticed in these expressions—(*aa*) עָמַד לִפְנֵי הַמֶּלֶךְ to stand before the king, waiting his commands; i. e. to minister to him (see עָמַד); compare עָבַד לִפְנֵי 2 Sam. 16:19.—(*bb*) to worship *before* a deity (see הִשְׁתַּחֲוָה). 1 Ki. 12:30, "to worship one (of the calves)."—(*cc*) to be put to flight *before* an enemy (see נָגַף Niph.): hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below מִפְּנֵי).—(*dd*) נָתַן לִפְנֵי פ׳ to put before another, e. g. food, 2 Ki. 4:43; hence *to propose* to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one's power (i. q. בְּיַד פ׳), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, "behold, let Rebecca לְפָנֶיךָ be given to thee;" Gen. 34:10, "the land is before you," let it be free for you and your flocks; 2 Chron. 14:6.

(2) *before, in front of* (compare פָּנִים No. 4).—(*a*) used of place; לִפְנֵי אֹהֶל מוֹעֵד before the tabernacle of the congregation, 1 Ch. 6:17; hence *eastward*, Gen. 23:17; 25:18; Deut. 32:49; also *before*, as

taking the lead; chiefly used of a general or leader, who goes at the head of his army (see יָצָא וּבָא לִפְנֵי הָעָם under the word בּוֹא No. 1, let. *c*); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people לְכֹל אֲשֶׁר לִפְנֵיהֶם to all over (before) whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(*b*) used of time, e. g. לִפְנֵי הָרַעַשׁ before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30, לְפָנַי "before me," i. e. before I had come to thee; Jerem. 28:8. לִפְנֵי מִזֶּה before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(*c*) used of worth, superiority (like the Lat. *ante*, *præ*). Job 34:19, "he does not regard the rich לִפְנֵי דָל before (more than) the poor." After verbs of motion.—(*d*) *to one's front*, with the idea of meeting; as קָרָה לִפְנֵי פ׳ to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (ἀντί); prop. into the face, front part; as קוּם לִפְנֵי to rise against any one, Num. 16:2; יָצָא לִפְנֵי to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also עָמַד לִפְנֵי (see עָמַד); קוּם לִפְנֵי Josh. 7:12, 13; הִתְיַצֵּב לִפְנֵי to stand against any one, to resist.

(3) *in the manner of*, *like* (compare פָּנִים No. 3, letter *b*); Job 4:19, "they fall לִפְנֵי עָשׁ as before the moth;" Vulg. *velut a tinea*; LXX. σητὸς τρόπον; compare Latin *ad faciem*, Plaut. Cist. i. 1, 73. So נָתַן לִפְנֵי to regard as for any one (compare נָתַן כְּ), 1 Sa. 1:16. From לִפְנֵי has arisen the adj. לִפְנֵי anterior, which see.

Note. Of doubtful authority are the significations —(α) *for* (compare נֶגֶד, and Germ. vor and für), in the phrase עָרַב לִפְנֵי to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(β) *on account of* (as מִלִּפְנֵי, מִפְּנֵי), in סָפַד לִפְנֵי to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, De Luctu Hebræorum, cap. v. § 15—19).

(E) מִלִּפְנֵי (*from before*).—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out מִלִּפְנֵי יְיָ Lev. 9:24; מִלִּפְנֵי פַרְעֹה Gen. 41:46. Hence after verbs of fleeing (compare מִן No. 3, letter *a*), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:12; 36:12.

(2) Used figuratively of the cause, *on account of*, i. q. מִן, מִפְּנֵי, e. g. to rejoice *on account of*. 1 Ch. 16:33.

(F) מִפְּנֵי.—(1) *from the face*, *presence*, *front* of a pers. or thing, vor (etwas) weg; Ex. 14:19, "and the column went away מִפְּנֵיהֶם from before them (vor ihnen weg), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare מִן No. 3, letter *a*, from which it differs in that מִפְּנֵי is mostly put before persons, מִן before things, see חָתַת Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see יָרֵא, חָתַת Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled מִפְּנֵי אֲבִימֶלֶךְ אָחִיו from the presence of Abimelech his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see עָצַר in Kal). Isaiah 17:9, "desolate houses (see עֲזוּבָה) אֲשֶׁר... עָזְבוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. מִן No. 2, letter *c*. Gen. 6:13, "the earth is full of violence מִפְּנֵיהֶם (which proceeds) from them." (LXX. well render it ἀπ' αὐτῶν.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken מִפְּנֵי שָׁמֶן on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by אֲשֶׁר it becomes a conj. *because that*, *because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before*, *in the presence of*, citing Levit. 19:32 (where קוּם מִפְּנֵי to rise up to any one, is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were אֶל פְּנֵי), Jer. 1:13 (as to which passage see under the word פָּנִים No. 4).

(G) עַל פְּנֵי has various significations, according to the different senses of the noun and of the particle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(*a*) *to the face*, *before the face of* any one, *in the presence of*, i. q. לִפְנֵי No. 1 (see עַל No. 3, *c*). Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, עַל פְּנֵיכֶם אִם אֲכַזֵּב "before your eyes (it will be)

i. e. it will be manifest), whether I lie?" מֵעַל פְּנֵי = מִלִּפְנֵי Gen. 23:3.—(*b*) *in front* of a thing, *before*, 2 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) עַל פְּנֵי רֹחַב הַבַּיִת before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly... עַל פְּנֵי רְקִיעַ הַשָּׁמָיִם in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16.—(*c*) *to* or *towards the face* or *front* of anything (compare עַל No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(2) From the signification of *surface*, עַל פְּנֵי is—(*a*) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence מֵעַל פְּנֵי used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8.—(*b*) *upon*, along upon *the surface*, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4.—(*c*) *out upon*, or *over* the surface (über die Oberfläche hin), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2.—Used figuratively—(*d*) in the sense of superadding, like עַל (No. 1, letter *b*, *a*), *above*, *besides*, ἐπί. Ex. 20:3, "thou shalt have no other gods עַל פָּנָי upon me," i. e. besides me. Well given by the LXX. πλὴν ἐμοῦ. Chald. בַּר מִנִּי. Job 16:14.

פִּנָּה fem. (from the masc. פֵּן, which see)—(1) *a corner*, Prov. 7:12; 21:9, and frequently. רֹאשׁ פִּנָּה Ps. 118:22, and אֶבֶן פִּנָּה Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) Metaph. used of *a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare מָגֵן, בַּדִּים.

פְּנוּאֵל ("the face of God," from the obsolete sing. פְּנוּ, for פָּנִים; comp. מְתוּ, pl. מְתִים), [*Penuel*], pr. n.—(1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once פְּנִיאֵל (id.), Gen. 32:31.—(2) m.—(*a*) 1 Ch. 8:25, פְּנִיאֵל קרי.—(*b*) 1 Ch. 4:4.

פְּנִיאֵל [*Peniel*], see the preceding, No. 1 and 2, *a*.

פָּנִים *face*, see פָּנֶה.

פְּנִימָה Milêl (from פָּנִים, signif. 4, with ה local, compare as to the retention of the pl. termination יָמִימָה and אֵילִמָה Ex. 15:27; Num. 33:9), prop. *to the wall of the house*, or room, or court, *which is opposite the door*, and meets the eyes of those who come in, ἐν τοῖς ἐνωπίοις, where the throne stood in royal palaces; Ps. 45:14, "all splendid (sits) the daughter of the king (the queen) פְּנִימָה by the wall," i. e. is seated on the throne. Hence *on the inner wall* (so also Gr. ἐνώπια), 1 Ki. 6:18; *within*, *in the house*, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes—(1) לִפְנִימָה *inside*, *within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. לִפְנִימָה לְ *within* any thing, Eze. 40:16. מִלִּפְנִים *inwardly* (von innen), 1 Ki. 6:29.—(2) מִפְּנִימָה *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence—

פְּנִימִי (ם in this word is regarded almost like a radical, and is thus retained), fem. פְּנִימִית, pl. פְּנִימִים 1 Chr. 28:11, f. ־ִיּוֹת 2 Chr. 4:22, adj. *interior*, *inner* (opp. to חִיצוֹן exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

פְּנִינִים m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once פְּנִיִּים Pro. 3:15 כתיב (the singular is found in pr. n. פְּנִנָּה), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Bohlen and others, *pearls* (Gr. πίννα). I might assent to this were it not for the passage in Lam. loc. cit. אָדְמוּ עֶצֶם מִפְּנִינִים which I cannot render with Bochart, "they are more shining in body than pearls;" see אָדֹם. I therefore incline more to the opinion of J. D. Michaëlis (Supplemm. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. أَفْنُونٌ a branch, from the root פָּנַן); nor is it an objection that there is another word רָאמוֹת, to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see בְּדֹלַח). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

פָּנַן an unused root. Arab. فَنَّ Conj. II. to divide, to separate; hence פֵּן, פִּנָּה a corner (exterior or interior), and פְּנִינִים prob. corals (pr. branches, compare בַּד, from the root בָּדַד).

פְּנִנָּה (i. q. פְּנִינָה, which is the reading of some copies, "coral," according to others "pearl"), [*Peninnah*], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

פָּנַק not used in Kal. The primary idea is probably that of WAVING ABOUT (comp. פּוּק); whence

it has the meaning of *feebleness* and *softness.* Arab. فنق to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

Piel, *to treat delicately*, Prov. 29:21.

פַּס prop. *extremity* (from the root פָּסַס No. I.), i. q. Ch. and Syr. ܦܰܣܬܳܐ, with יְדָא, ܐܺܝܕܳܐ the hand, and ܪܶܓܠܳܐ the sole of the foot. Hence כְּתֹנֶת פַּסִּים Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένοι χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας, which has been well explained and defended by A. Th. Hartmann, Hebräerin, iii. 280. Also LXX. and Aqu. Sam. καρπωτός, Symm. χειριδωτός, Aqu. Gen. ἀστραγάλειος (*talaris*).—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, De Vestitu Sacerd. p. 473, seq.; Schroeder, De Vest. Mulierum, p. 237, seq.; Böttigeri Sabina, ii. 94, seq.; 115, seq.

פַּס Ch. with יְדָא *the hand* (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare אֶפֶס No. 2.

פַּס דַּמִּים [*Pas-dammim*], see אֶפֶס דַּמִּים.

פָּסַג not used in Kal. Ch. to cut up, to divide, i. q. פָּסַק, which is more in use.

Piel, once, Ps. 48:14, פַּסְּגוּ אַרְמְנוֹתֶיהָ "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare בִּין). Hence—

פִּסְגָּה (Ch. "a part," "a fragment"), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

פִּסָּה prop. *diffusion* (see the root פָּסַס No. II), figuratively, *abundance;* found once. Ps. 72:16, יְהִי פִסַּת בַּר בָּאָרֶץ "let there be abundance of corn in the earth." Others take it as the fem. of the form פַּס, hence *a handful.* Kimchi, מְלֹא כַף, which may do if it be taken collectively: [or still better if taken simply, *a handful of corn*, from which, vast returns are obtained, see the context].

I. **פָּסַח**—(1) to pass over, to pass by, pr. n. תִּפְסַח *Thapsacus*, where the Euphrates was crossed. Hence—

(2 *to pass over, to spare*, Isa. 31:5; followed by עַל Ex. 12:13, 23, 27, i. q. עָבַר עַל. (Arabic فسح to make more room for any one).

[Not divided into two parts in Thes.].

II. **פָּסַח** pr. to be wrenched, dislocated (Arab فسخ), hence *to halt.* Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb حنف to halt, to limp, in Syriac of the verb ܚܓܰܪ (Barhebr. p. 531), and Chrysostom used the phrase χωλεύειν περὶ τὰ δόγματα.

Piel, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

Niphal, *to be made lame*, 2 Sa. 4:4.

Derivatives, פֶּסַח—פִּסֵּחַ.

פָּסֵחַ ("lame," "limping"), [*Paseah, Phaseah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

פֶּסַח m. pr. *a sparing, immunity* from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, *the paschal lamb*, of which it is said, Ex. 12:27, זֶבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בָּתֵּי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence שָׁחַט הַפֶּסַח to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; הַפֶּסַח Deut. 16:2, seqq.; אָכַל הַפֶּסַח to eat the passover, 2 Chron. 30:18; עָשָׂה פֶּסַח to prepare the sacrifice of the passover (see עָשָׂה No. 2, *f*), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. פְּסָחִים 2 Ch. 30:17.

(2) *the day of the passover*, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the *feast of unleavened bread* (ibid. verse 6). Hence מִמָּחֳרַת הַפֶּסַח the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 5:11.

פִּסֵּחַ adj. m. *lame*, Lev. 21:18, pl. פִּסְחִים (without Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

פָּסִיל or **פְּסִיל** only in pl. פְּסִילִים.—(1) *graven images* of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps *stone quarries*, like the Syriac ܦܣܺܝܠܶܐ (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26 Root פָּסַל.

פָּסַךְ an unused root. Ch. Pa. *to cut*, i. q. פָּסַג and פָּסַק. Hence—

פָּסַךְ [*Pasach*], pr. n. m. 1 Ch. 7:33.

פָּסַל fut. יִפְסֹל TO CUT, TO CARVE, TO FORM BY CUTTING—(*a*) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 5:32 (Syr. id.)—(*b*) an idol, prob. made of wood, Hab. 2:18.

Derivatives, פָּסִיל, and—

פֶּסֶל with suff. פִּסְלִי m. *the graven image* of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of *a molten image* (which is properly called מַסֵּכָה), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. פְּסִילִים is always used.

פְּסַנְטֵרִין Dan. 3:7; and **פְּסַנְתֵּרִין** Dan. 3:5, 10, 15; the Greek word ψαλτήριον (in the LXX. often for כִּנּוֹר, נֶבֶל) being adopted in Chald., with the interchange of *l* and *n*; it is of the *singular* number, since—(*a*) it is joined with other names of instruments which are put in the singular; and—(*b*) it does not answer to the Greek ψαλτήρ, which signifies harper, but to ψαλτήριον. The Greek ιον, in Oriental languages, either becomes *în* (compare κοινόβιον, Syr. *Kanobîn*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt سنطير (for *psantîr*); see Villoteau in Descr. de l'Egypte, vi. p. 426. See also the observations of Hengstenberg on this word, in his Authenticity of Daniel, p. 15.

I. **פָּסַס** (cogn. to the verb אָפֵס) TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12:2. Derivative, פַּס.

[Not separated in Thes.].

II. **פָּסַס** i. q. פָּשָׂה and Chald פְּסָה. TO SPREAD ONESELF ABROAD; whence פַּסָּה.

פִּסְפָּה [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

פָּעָה an onomatopoetic word—(1) TO CALL, TO CRY OUT; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. ܦܥܐ, פְּעָא *to bleat, to bellow;* compare Gr. βοάω; whence βοῦς, *bos*. Similar is נָעָה, ·, *νάω*; which see).

(2) *to blow*, to hiss as a serpent, viper; Arab. نعى; whence אֶפְעֶה a viper. From No. 1, is—

פָּעוּ ("bleating"), [*Pau*], pr. name of a town in Idumæa; also called פָּעִי Gen. 36:39.

פְּעוֹר ("hiatus"), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence בַּעַל פְּעוֹר Num. 25:3, 5; and simply פְּעוֹר Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in whose worship women prostituted themselves. Compare בֵּית פְּעוֹר.

פָּעַל fut. יִפְעַל; once יִפְעֹל; followed by Makk. יִפְעָל־ (Job 35:6) i. q. עָשָׂה TO MAKE, TO DO, a word of great use in cognate languages ["rarely used in Arab."] (ܦܥܠ, فعل); in Hebrew only used poetically. Job 11:8, מַה־תִּפְעָל "what wilt thou do?" Psalm 11:3, צַדִּיק מַה־פָּעָל "what shall the righteous do?" Deut. 32:27, לֹא יְהוָה פָּעַל כָּל־אֵלֶּה "has not Jehovah made all these things;" Job 33:29; Isa. 43:13. Specially it is—(*a*) *to make, to fabricate*, e. g. an idol, Isaiah 44:15; to make (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, פָּעַל בַּפֶּחָם "he laboureth in the coals."—(*b*) to produce, *to create*, Psa. 74:12; whence פֹּעֲלִי my creator, Job 36:3.—(*c*) *to prepare*. Ex. 15:17, "the place which thou hast prepared for dwelling." Hence *to attempt, to undertake* any thing (opp. to עָשָׂה to effect). Isa. 41:4, מִי פָעַל וְעָשָׂה "who hath attempted and done it" (compare Isa. 43:7, יְצַרְתִּיו אַף עֲשִׂיתִיו)? Mic. 2:1; Ps. 58:3, "ye devise wickedness in your hearts" (A similar use is made of עָשָׂה Isa. 32:6; 37:26).—(*d*) to do (i. e. to exercise) justice, Psa. 15:2; wickedness, Job 34:32; 36:23. פֹּעֲלֵי אָוֶן evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(*e*) Followed by an acc. and לְ of the thing, Ps. 7:14, חִצָּיו לְדֹלְקִים יִפְעָל "he makes his arrows burning."—(*f*) Followed by לְ of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by בְּ id., 35:6.

Derived nouns, פֹּעַל, פְּעֻלָּה, מִפְעָל.

פֹּעַל with suff. פָּעֳלְךָ, פָּעֳלוֹ (*poŏlcha*) more rarely פֹּעֲלוֹ Isa. 1:31; Jer. 22:13; plur. פְּעָלִים 1 Ch. 11:22, i. q. מַעֲשֶׂה; but (with few exceptions) only in poetry.

(1) *a deed, act* (That); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Psa. 64:10; specially *an illustrious deed*, 2 Sam. 23:20; *an evil deed*, Job 36:9 (Arab. فِعْلٌ id.).

(2) *a work* (Werk), which any one produces. פֹּעַל יָדַי the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare מַעֲשֶׂה No. 3, *a*); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; *wages*, Job 7:2; Jer. 22:13. Compare פְּעֻלָּה No. 2.

פְּעֻלָּה f.—(1) i. q. מַעֲשֶׂה No. 1, an active noun: *what any one does, performs* (das Thun); *occupa-*

tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. פְּעֻלּוֹת the pursuits of men, Ps. 17:4.

(2) *wages*, Lev. 19:13; Ps. 109:20.

פְּעֻלְּתַי (for פְּעֻלְּתְיָה "the wages of Jehovah"), [*Peulthai*], pr. n. m. 1 Ch. 26:5.

פָּעַם—(1) TO STRIKE, TO BEAT, whence פַּעַם an anvil, and פַּעֲמוֹן bell, also to strike with the foot, to tread, whence פַּעַם a step, a foot.

(2) Metaph. *to impel, to urge* any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, *to be agitated, disturbed*, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פַּעַם f. (once masc. signif. 3. Jud. 16:28 [כִּי])—(1) *an anvil* (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (Tritt), hence *a step, a footstep*, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even *a foot* with which we tread. Plur. פְּעָמוֹת artificial feet, Ex. 25:12.—As persons sometimes count by beats of hand or foot, hence—

(3) פַּעַם אַחַת pr. *one tread*, or *stroke* is *once*, Josh. 6:3, 11, 14, and *together*, Isa. 66:8 (comp. the Arabic words دفعة, مرة, خطوة). Dual פַּעֲמַיִם twice, Gen. 27:36. Plur. שָׁלֹשׁ פְּעָמִים thrice, Ex. 23:17, etc. כַּמָּה פְעָמִים how often? 1 Kings 22:16. פַּעַם וּשְׁתַּיִם once and again, Neh. 13:20. הַפַּעַם (this time) *now*, Gen. 29:35; 46:30; Ex. 9:27; 10:17. כְּפַעַם ... כְּפַעַם now as before (einmal wie das andere) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. פַּעַם ... פַּעַם now—now, Prov. 7:12.

פַּעֲמוֹן m. *a bell*, so called from its being struck, Ex. 28:33; 39:25, 26.

פַּעְנֵחַ see צָפְנַת־פַּעְנֵחַ.

פָּעַר with the addition of פֶּה and בְּפֶה (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. ܦܥܪ, Arab. نغر id.) Hence the pr. n. פְּעוֹר and—

פַּעֲרַי 2 Samuel 23:35, [*Paarai*], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, נַעֲרַי.

פָּצָה—(1) pr. TO TEAR IN PIECES (auseinanderreißen); compare the kindred verbs פָּצַם, פָּצַל, פָּצַח, פָּצַע, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters בץ, בז. Hence *to distend, to open*, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by עַל Psa. 22:14; in mocking, followed by עַל Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) *to deliver, to snatch away*, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. نصى Conj. II. IV.)

פָּצַח—(1) TO BREAK, Arab. نضخ, Æth. ፈጸሐ: to be cleft in pieces; see Piel.

(2) פָּצַח רִנָּה *erumpere jubila* (Terent. comp. *erumpere stomachum*, Cic., *rumpere questus*, Virg., ῥῆξαι φωνήν, Demosth.), *to break out into joy*, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere פִּצְחוּ וְרַנְּנוּ Isa. 52:9; Ps. 98:4. (Æth. ተፈሥሐ: to rejoice.)

PIEL, *to break* (bones), Mic. 3:3.

פְּצִירָה m. *bluntness, being notched* (das Schartigseyn), of cutting instruments, 1 Sa. 13:21. Arab. نطار a blunt and notched sword. Root פָּצַר.

פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. בָּצַל. Hence—

פְּצָלוֹת f. pl. *peeled places* (on rods), Gen. 30:37.

פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. فصم to break, Æthiopic ፈጸመ: to break off, hence to finish.

פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare בָּצַע), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence—

פֶּצַע with suff. פִּצְעִי, plur. פְּצָעִים, const. פִּצְעֵי m. *a wound*, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ an unused root; i. q. פּוּץ to disperse; hence—

פִּצֵּץ ("dispersion"), [*Aphses*], pr. n. m. with art. 1 Ch. 24:15.

פָּצַר fut. יִפְצַר pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. فطر (whence פְּצִירָה, which see); hence *to urge, to press*, followed by בְּ of pers.—(*a*) with prayers (compare *obtundere precibus*), Gen. 19:3; 33:11.—(*b*) with a hostile mind, Gen. 19:9. Compare cognate פָּרַץ בְּ.

HIPHIL, *to strike on* the mind; hence *to be dull*,

stubborn, 1 Sa. 15:23. Inf. used as a noun, הַפְצַר *stubbornness*, ibid., coupled with מְרִי.
Derivative, פְּצִירָה.

פָּקַד fut. יִפְקֹד prop. (as I suppose), TO STRIKE UPON or AGAINST any person or thing (auf jem., etwas stoßen); cogn. roots, פָּגַע, פָּגַשׁ. Hence—

(1) in a good sense, *to go to* any person or thing —(*a*) *to visit* (besuchen), 1 Sam. 17:18, "and go to thy brethren (to enquire) לְשָׁלוֹם as to (their) welfare." Followed by בְּ of the present which a visitor brings with him (compare בְּ), Jud. 15:1.—(*b*) to go in order to inspect and explore; hence *to search*, Ps. 17:3; Job 7:18.—(*c*) for the sake of inspecting, reviewing; hence *to review, to number* a people, an army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. פְּקוּדִים those who are numbered, Num. 1:21, seqq.; 2:4, seqq; Ex. 30:14 (compare Hothpa. and the noun מִפְקָד); also, *to miss. to find wanting* in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (Æth. פקד to review, to number.)—(*d*) to go to any one to take care of him, *to look after* any one, as a shepherd his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes *to look after* any one *again* (after an interval), Isa. 23:17; also, *to look to* any one as expecting help, Isa. 26:16. (Arab. فقد to animadvert, to consider, to long for. VIII. to visit, to explore.) Hence—

(2) causat. (i. q. Hiphil) to cause any one to look after other (persons or things), so that he should care for them, i.e.—(*a*) *to set* any one over anything; followed by an acc. of pers. and עַל Num. 4:27; 27:16; Jer. 51:27. Metaph. Jer. 15:3, "I will set over them four kinds," i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Deut. 20:9. Part. pass. פְּקוּדִים officers, Nu. 31:48; 2 Ki. 11:15. Compare Niphal, Hiphil, and the noun פָּקִיד. Followed by אֵת (אִתּ) to set with, to join to any one as a companion, servant (jem. beygeben, beyordnen), Gen. 40:4. —(*b*) *to commit, to charge to the care* of any one (Aram. Pe. and Pa. to command, to charge); followed by עַל of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, מִי פָקַד עָלָיו דַּרְכּוֹ "who has commanded his way to him?" Job 34:13, מִי פָקַד עָלָיו אַרְצָה "who has charged him with the earth?" i. e. has committed the earth to his care. Compare פִּקּוּד command.—(*c*) *to deposit* anywhere (to commit to any one's care), 2 Ki. 5:24. Compare פִּקָּדוֹן deposit, store.

(3) to go to any one, in a hostile sense, *to fall upon, to attack* (compare פָּגַע No. 1, *a*); absol. Job 31:14; 35:15; Isa. 26:14; followed by עַל of pers. Isa. 27:3; chiefly used of God chastening the wicked, Jer. 9:24; 44:13; followed by אֶל Jer. 46:25; בְּ Jer. 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, לִפְקֹד עַל יַעֲקֹב כִּדְרָכָיו "to punish Jacob according to their ways;" more often the sin to be punished is put in the acc. Exod. 20:5, פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים "punishing the sin of the fathers on the children." Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of Kal No. 1, *c*, *to be missing, to be lacking*, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of Kal No. 2, *a*, *to be set over*, Nehem. 7:1; 12:44.

(3) Pass. of Kal No. 3, *to be punished*, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. Kal No. 1, *c*, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking*; Isa. 38:10, "I shall be lacking the remainder of my days," my friends will seek me in vain amongst the living.

HIPHIL, i. q. Kal No. 2.—(1) *to set* any one *over* any thing; followed by an acc. of pers. and עַל of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; לְ 1 Ki. 11:28; בְּ Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in Kal, Jer. 15:3).

(2) *to commit, to charge*, to the care of any one; followed by עַל יְדֵי 2 Chron. 12:10; בְּיַד Psalm 31:6 followed by אֵת, prop. to commit with any one (as if to deposit *with* him), Jerem. 40:7; 41:10. Absol Jer. 37:21.

(3) *to deposit* any where, Isa. 10:28; Jer. 36:20.

HOPHAL הָפְקַד part. מֻפְקָדִים.—(1) *to be set over*, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited* with any one; followed by אֵת Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of Kal No. 1, *c*, *to be mustered, to be numbered*, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. הָתְפָּקְדוּ (for הִתְפַּקְּדוּ), id.; Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, פְּקֻדָּה—פִּקּוּד, פָּקִיד, מִפְקָד.

פְּקֻדָּה f.—(1) *muster, enumeration* (see the root 1, *c*), 1 Ch. 23:11.

(2) *care, oversight* (see the root 1, *d*), Job 10:12; specially *custody, ward*, i. q. מִשְׁמָר, מִשְׁמֶרֶת 2 Ki. 11:18; 2 Chron. 23:18; בֵּית הַפְּקֻדּוֹת house of custody, a prison, Jer. 52:11.

(3) *office, charge, oversight* (root 2, *a*), Num.

4:16; 2 Ch. 23:18; Psa. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פִּקָּדוֹן m. *deposit, store* (see the root No. 2, *c*), Gen 41:36; Lev. 5:21, 23.

פְּקֻדּוּת f. *oversight, office, charge*, Jer. 37:13.

פִּקּוּד m.—(1) *office, charge* (see the root 2, *a*), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פִּקּוּדִים m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פָּקַח TO OPEN, specially with עֵינַיִם the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). *To open* (one's) *eyes upon* any one (followed by עַל) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said *to open* any one's *eyes*, in a double sense—(*a*) *to restore sight to the blind*, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(*b*) *to enable to see things, which otherwise are hidden from the eyes of mortals*, Gen. 21:19; compare NIPHAL.

NIPHAL, *to be opened* (used of the eyes), Isaiah 35:5. Metaph. Gen. 3:5, 7.

Derived nouns, פְּקַח־קוֹחַ—פֶּקַח.

פֶּקַח ("open-eyed," or ellipt. for פְּקַחְיָה), [*Pekah*], pr. n. of a king of Samaria, in the time of Isaiah, B.C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 28:6; Isa. 7:1.

פִּקֵּחַ m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פְּקַחְיָה ("whose eyes Jehovah opened"), [*Pekahiah*], pr. n. of a king of Samaria, B. C. 761—59; 2 Ki. 15:22, seqq.

פְּקַח־קוֹחַ (more correctly with many MSS. in one word פְּקַחְקוֹחַ) *opening*, sc. of the prison, *liberation*, Isa. 61:1; comp. פָּתַח Isa. 14:17. The use of the root פָּקַח (cognate to פתח) is applied in Arabic also more widely than to the eyes and ears.

פָּקִיד m. *an officer*—(*a*) as a civil officer, Gen. 41:34; Neh. 11:22.—(*b*) as a military, 2 Ki. 25:19.

פָּקַע Syr. ܦܩܰܥ, i. q. בָּקַע TO BE CLEFT, BROKEN (platzen). Hence—

פַּקֻּעוֹת pl. f. *wild cucumbers*, *cucumeres asinini*, which, when lightly touched, *break open*, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393, seq. And—

פְּקָעִים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פַּר & **פָּר** (the latter in pause and with disjunct. acc.) with art. לְפַר בַּפָּר ,הַפָּר. Pl. פָּרִים m. *a bull*, especially *a young bullock*. (To this correspond Germ. Farr, Notk. *Pharr, Phaare*, Anglo-Sax. *fear*, fem. πόρτις, Färse, and cogn. apparently, are פֶּרֶא ,פָּרָא; פֶּרֶד *veredus*, Pferd, פָּרָשׁ, فرس a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פָּרַר, and it might seem as if a young bull were so called from its *fer*ocity; but all those nouns seem in their signification to approach nearly to the meaning of the roots פָּרָה ,פָּרָא, *ferre, cito ferri, vehi*, and a young bull appears to be so called from its being used to draw a cart; compare עֵגֶל and עֶגְלָה). Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, שׁוֹר פָּר "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פָּרִים עִם אַבִּירִים "the young bullocks with the bulls." Metaph. used for *a sacrifice*, even when offered by the lips, Hosea 14:3. The fem. is פָּרָה which see.

פָּרָא i. q. פָּרָה (where see more).—(1) TO BEAR.

(2) *to bear oneself along swiftly, to run swiftly*; whence פֶּרֶא.

HIPHIL, *to bear* fruit, Hos. 13:15.

פֶּרֶא [pl. פְּרָאִים], (once פֶּרֶה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), *a wild ass*, so called from its *running* (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. is עָרוֹד. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

פִּרְאָם (i. q. פִּרְאָן "like a wild ass," perhaps in running), [*Piram*], pr. n. of a Canaanite king, Jos. 10:3.

פֹּארֹת f. pl. *branches*, see פֻּארָה.

פַּרְבָּר m. 1 Ch. 26:18, and **פַּרְוָר** 2 Ki. 23:11, *a suburb*. Very often found in Targg., in which also are found the forms פַּרְוָל, פַּרְוִיל. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persic, باروار or برور having a wall, from بار a wall, walls (compare above, בִּירָה), and the term. ور, وار, بار having, possessing.

פָּרַד—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral פר, compare פָּרַר, פָּרַס, פָּרַשׂ, פָּרַץ, פָּרַק, פָּרַם, which are variously applied to the significations of dispersing (פָּרַץ, פָּרַט), letting go (פָּרַע), breaking forth (פָּרַח), expanding (פָּרַד, פָּרַשׂ, פָּרַשׁ), and also that of judging (פָּרַן). Compare as to the power of the similar syllable בר, under the word בָּרָא.

(2) *to expand*, e. g. wings, Ezek. 1:11; whence Syr. ܦܪܰܕ to fly, to flee away. Compare פֶּרֶד.

(3) *to scatter*, i. q. פָּרַט; whence פְּרֻדוֹת.

NIPHAL—(1) *to separate oneself*, 2 Sam. 1:23; followed by מִן Jud. 4:11, and מֵעַל from any one, Gen. 13:9, seq. Part. נִפְרָד *one separating himself* from others, one who despises others, one who lives only for himself (Sonderling), Prov. 18:1.

(2) *to scatter selves, to be divided*, Gen. 10:5, 32 (compare 25:23, and נָפַץ 9:19); Neh. 4:13.

PIEL, intrans. *to go aside* (for fornication), Hos. 4:14. (Arab. فَرَدَ to go aside for purposes of devotion.)

PUAL, part. *to be separated, singular* (see Niphal, Prov. 18:1), Est. 3:8.

HIPHIL—(1) *to separate*, Gen. 30:40; Prov. 16:28; 17:9; followed by בֵּין (compare הִבְדִּיל בֵּין) Ruth 1:17; 2 Ki. 2:11.

(2) *to disperse*, Deut. 32:8.

HITHPAEL—(1) *to separate oneself, to be put asunder*, Job 41:9; Ps. 22:15.

(2) *to be dispersed*, Job 4:11.

Derived nouns. פֶּרֶד...פִּרְדָּה, and pr. n. פְּרוּדָא.

פֶּרֶד with suff. פִּרְדִּי, m. *a mule*, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at פַּר), 2 Sa. 18:9; 1 Ki. 10:25.

פִּרְדָּה f. *a mule*, 1 Ki. 1:33, 38, 44.

פְּרֻדוֹת f. pl. *grains* of corn *scattered* in the ground for seed, Joel 1:17. Syr. ܦܶܪܕܳܐ grain.

פַּרְדֵּס m. *a garden, a plantation*, Cant. 4:13; Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. *παράδεισος*, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. Œcon. iv. 13; Cyroped. i. 3, 12; Polluc. Onomast. ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. *paradêça* and *paradîça*, high ground, well tilled, Armen. պարտէզ a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. Thes. præmissa, p. 56); whence have sprung the Syr. ܦܰܪܕܰܝܣܳܐ and Arab. فِرْدَوْس (see Kamûs. i. p. 784).

פָּרָה (more rarely פָּרָא which see)—(1) TO BEAR. Besides the *ancient* Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sanscr. *bhri*, to bear; Pers. بار a burden, Armen. բերել *bier*-il, to bear; Greek *φέρω*, *βάρος*, *βαρύς*; Lat. *fero*, *porto*; Gothic, *bair*-an; English, to bear; trans. to burden; Old Germ. bären. See other forms under letter *b*. Hence—(*a*) *to bear fruit*, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. פֹּרִיָּה Isa. 17:6, and פֹּרָת (for פֹּרָה) *fruitful*, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(*b*) *to bear young*, used both of human beings and beasts; *to be fruitful*, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. بار fruit; Goth. *bairan*, gebären; *barn*, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. *pario*, *fetum* and *fruges*, *fe*-o; whence *fetus*, *femina*, *fecundus*, *fru*-or, *fruges*, *fructus*; Germ. Börde, a fertile region. In the Phœnicio-Shemitic languages is ፈረየ: to bear fruit, ፍሬ: fruit.)

(2) *to be borne, to be borne swiftly, to run*, used of a chariot (Germ. fahren, Ch. פְּרָא to run); whence אַפִּרְיוֹן a litter, a chariot. Compare פֶּרֶא, פָּרָא.

HIPHIL, apoc. וַיֶּפֶר *to render fruitful*, Gen. 41:52; *to increase with offspring*, Gen. 17:6, 20; 48:4; Lev. 26:9.

Derivative, פְּרִי.

פָּרָה fem. of the noun פַּר—(1) *a young cow, a heifer* (Färse), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the kine of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [*Parah*], pr. n. of a town in the tribe of Benjamin, Josh. 18:23.

פָּרָה (for פְּאָרָה), a mouse, so called from its digging; Arab. فَأْرَة. Hence פֵּרוֹת mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see חֲפַרְפֵּרָה page CCXCVII, A.

פָּרָה see פֶּרֶא.

פֻּרָה (i. q. פֹּארָה "branch"), [*Phurah*], pr. n. m. Jud. 7:10, 11.

פְּרוּדָא ("grain," "kernel"), [*Peruda*], pr. n. m. Ezr. 2:55; for which there is פְּרִידָא Neh. 7:57.

פְּרוֹזִי pl. פְּרוֹזִים Est. 9:19 כתיב, i. q. פְּרָזִים קרי.

פָּרוּחַ ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

פַּרְוַיִם [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying ***oriental regions***, from the Sanscr. *pûrva*, former, before, oriental.

פַּרְוָר see פַּרְבָּר.

פָּרוּר m. *a pot*, so called from its boiling, see the root פּוּר No. II, compare פָּאַר No. I [taken as from the latter, in Thes.]; Num. 11:8; Jud. 6:19.

פָּרַז an unused root. Arabic فرز to separate, to decide; cogn. to פָּרַד, where see. Hence—

פְּרָז m. *a leader, an officer* over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

פְּרָזוֹן id. [***"rule, dominion,"*** Thes.], Jud. 5:7; with suff. פִּרְזוֹנוֹ verse 11.

פְּרָזוֹת plur. f. plain and open regions, ***country, villages***, opp. to fortified cities and to those in the mountains, i. q. בִּקְעָה. (Arab. فَرَز plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

פְּרָזִי m. ***villager***, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

פְּרִזִּי ("belonging to a village," i. q. פְּרָזִי), ***Perizzite***, pr. n. (LXX. Φερεζαῖος); collect. ***Perizzites***, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

פַּרְזֶל Chald. m., i. q. Hebr. בַּרְזֶל ***iron***, Dan. 2:33 seqq.; 4:20; 7:7.

פָּרַח—(1) TO BREAK OUT, TO BURST FORTH.—(*a*) used of the young, as issuing from the womb (Arab. فَرَخ; compare at the root פָּרַד); whence פִּרְחָח, אֶפְרֹחַ.—(*b*) ***to sprout, to flourish, to bud forth***, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (ausschlagen), Cant. 6:11; Hab. 3:17. Metaph.—(*α*) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(*β*) Hos. 10:4, "punishment shall bud forth like the poppy."—(*c*) ***to break out***, as a leprosy, sore (Germ. ausschlagen), Lev. 13:12, seqq.; 14:43; Exod. 9:9, 10.

(2) ***to fly***, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. נָצַץ.)

HIPHIL—(1) ***to cause to bud forth***, or ***flourish*** (said of God), Isa. 17:11; Eze. 17:24.

(2) ***to put forth*** (to make) ***buds and flowers***, as a tree, Psalm 92:14; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פִּרְחָח, אֶפְרֹחַ, פֶּרַח, and pr. n. פָּרוּחַ.

פֶּרַח with suff. פִּרְחוֹ m.. ***a sprout, shoot***, of trees, Nah. 1:4; ***a blossom, a flower***, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

פִּרְחָח m., ***offspring*** of beasts; used in contempt of vile and wicked men (Brut), Job 30:12.

פָּרַט pr. TO SCATTER, TO STREW (kindred root to פָּרַד, פָּרַשׂ); hence, to scatter ***words, to boast, to prate*** (Arab. فرط; with which Abulwalid suitably compares the syn. نَثَر to scatter; whence نَثَّار a talkative man, a scatterer of words). Am. 6:5, הַפֹּרְטִים עַל פִּי הַנָּבֶל "they chatter (sing foolishly) to the sound of the nabel." Hence—

פֶּרֶט m. ***something scattered***. Hence Levit. 19:10, פֶּרֶט כַּרְמְךָ "the scattered grapes (i. e. those fallen off) of thy vineyard;" as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

פְּרִי, in pause פֶּרִי, with suff. פִּרְיִי, פִּרְיוֹ; but פֶּרְיְךָ, פֶּרְיְכֶם Hos. 14:9; Eze. 36:8; and פִּרְיָהֶן, פִּרְיָם Am. 9:14; Jer. 29:28, m. (from the root פָּרָה).

(1) ***fruit***, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Psa. 72:16; 107:34, or of a tree, Gen. 1:12, 29; whence עֵץ פְּרִי fruit-bearing tree, Gen. 1:11. Metaph. used of the *result* of labour or

endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פְּרִי כַפַּיִם "the fruit of hands;" i.e. gain. Isa. 10:12, פְּרִי־גֹדֶל לְבַב "the fruit of pride;" used of boasting.

(2) *offspring*, Lam. 2:20; with the addition of בֶּטֶן Gen. 30:2; Deut. 7:13; 28:4.

פְּרִידָא see פְּרוּדָא.

פָּרִיץ constr. פְּרִיץ Isa. 35:9; but pl. פָּרִיצִים, פָּרִיצֵי (of a form which should take dagesh, for פָּרִיץ) m. prop. *breaking, rending abroad;* used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, *a*.

פָּרַךְ an unused verb.—(1) *to break* (like the Chald.), *to break down, to crush* (Arab. فرك). Hence פֶּרֶךְ.

(2) *to separate* (see at the root פָּרַד); whence פָּרֹכֶת.

פֶּרֶךְ m., *oppression, tyranny;* from the signification of crushing (compare טָחַן), Exod. 1:13, 14; Lev. 25:43, 46.

פָּרֹכֶת f. *a vail*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פָּרַם TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. ܦܪܡ, to cleave. See at פָּרַר.

פַּרְמַשְׁתָּא (Persic فرمشته "strong-fisted"), [*Parmashta*], pr. n. of a son of Haman, Esth. 9:9.

פַּרְנַךְ (perhaps for פִּנֵּק "delicate"), [*Parnach*], pr. n. m. Nu. 34:25.

פָּרַס TO BREAK, only in Kal in the phrase פָּרַס לֶחֶם לְ to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לֶחֶם Jerem. 16:7. Compare פָּרַשׂ No. 1.

HIPHIL—(1) *to cleave, to divide.* Levit. 11:4, וּפַרְסָה אֵינֶנּוּ מַפְרִיס "but cleaveth not the hoof," i.e. has not the hoof altogether cloven. Elsewhere—

(2) הִפְרִיס פַּרְסָה Levit. 11:3, 6, 7, 26; Deut. 14:7, 8: and without פַּרְסָה is nothing more than *to have* (pr. to make or produce) *a cloven hoof.*

Derivatives, פֶּרֶס, פַּרְסָה.

פָּרַס in pause פָּרָס pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, فارس, فرس. Hence Gent. noun פַּרְסִי *a Persian*, Nehem. 12:22; and Ch. emphat. פַּרְסָיָא Dan. 6:29.

פְּרַס Ch. *to divide*, Dan. 5:25—28. Part. pass. פְּרִס verse 28.

פֶּרֶס m. a species of eagle, according to Bochart (Hieroz. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פַּרְסָה f. *a hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. ־ים Zec. loc. cit. and ־ות Isa. loc. cit.

פַּרְסִי a Persian, see פָּרַס.

פָּרַע—(1) TO LOOSE, TO LET GO. (Syr. ܦܪܥ id. Compare the roots, beginning with פר under the word פָּרַד). Hence—(*a*) *to remit* a penalty, Ezek. 24:14.—(*b*) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:32. —(*c*) *to let the reins loose* to any one, *to let go unbridled.* Part. pass. פָּרוּעַ lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. פָּרוּעַ made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin*, ἄρχομαι (from the idea of loosing and opening, compare הֵחֵל), hence *to go before.* (Arab. فرع to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:2, בִּפְרֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל well rendered by the LXX. Cod. Alex. and Theod. ἐν τῷ ἄρξασθαι ἀρχηγούς, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (daß sich an die Spitze gestellt die Fürsten). Opp. to הִתְנַדֵּב הָעָם the people followed willingly.

NIPHAL, pass. of Kal No. 1, *c*, *to become unbridled, lawless*, Prov. 29:18.

HIPHIL—(1) i. q. Kal No. 1, *to loose*, i. e. to dismiss from work, *to cause to leave off*, followed by מִן Exod. 5:4. (Arab. فرغ L. IV. to be free from labour).

(2) causat. of Kal No. 1, *c*, *to make unbridled, lawless*, 2 Ch. 28:19.

פֶּרַע m.—(1) *hair* (so called from the idea of shaving, see the root No. 2), Nu. 6:5; Eze. 44:20.

(2) *a leader, commander* of an army, so called from his going before, see the root No. 3. Pl. פְּרָעוֹת (compare as to the sex of nouns of office, Lehrg. 468, 878), Deu. 32:42; Jud. 5:2. Arab. فَرْعٌ a prince, the head of a family.

פַּרְעֹה Φαράω, *Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37:36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words מֶלֶךְ מִצְרַיִם 1 Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as פַּרְעֹה נְכֹה 2 Ki. 23:29; פַּרְעֹה חָפְרַע מ׳ מ׳ Jer. 44:30.—רִכְבֵי פַרְעֹה the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *pouro*, from *ouro* ruling, king, with the sign prefixed of the m. gen., whence *touro*, queen, *mtouro*, dominion (see Jablonskii Opuscc. ed. te Water, i. 374. Scholz, Gram. Ægypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Kosegarten, De Prisca Ægyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. q. פֶּרַע prince (from the root פָּרַע), with the addition of the termination ה = וֹן.

פַּרְעֵשׁ an unused quadriliteral root. Æthiop. ለፈረጸጸ: to spring, to dance. Hence undoubtedly is—

פַּרְעֹשׁ m.—(1) *a flea*, so called from its springing [1 Sam. 24:15; 26:20]. Arab. بُرْغُوثٌ Syriac transp. ܦܪܥܘܫܐ.

(2) [*Parosh*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

פִּרְעָתוֹן (perhaps "prince" from פַּרְעֹה פֶּרַע) [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. Φαραθών, 1 Macc. 9:50. The Gentile noun is פִּרְעָתֹנִי Jud. 12:13, 15

פַּרְפַּר (prob. "swift," from فَرَّ to flee, فَرْفَرَ to move, to agitate), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Amana near Damascus. In Geogr. Nub., and now called الفيجة, 2 Ki. 5:12.

פָּרַץ fut. יִפְרֹץ TO BREAK. This primary power not only lies in the letters פר see פרד, but also in the syllable רץ, ῥήσσω, reißen, see at הָרַס. Corresponding to this root, but with a prefixed sibilant are the Gothic, *spreitan*, German spreiten, *to spread*. By softening the middle semivocal radical, there is formed the root פוץ (compare דּוּשׁ, דָּרַשׁ, מות for מָרַת etc.), and all of these have nearly the same signification. Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY (niederreißen), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 2:35; 2 Ki. 14:13, וַיִּפְרֹץ בְּחוֹמַת יְרוּשָׁלַיִם ... אַרְבַּע מֵאוֹת אַמָּה "and he brake down in the wall of Jerusalem four hundred cubits." עִיר פְּרוּצָה a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word עִיר under that word).

(2) *to break asunder*, i.e. *to scatter, disperse* hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. *to disperse, to spread itself abroad*, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence *to increase* in number. Hos. 4:10, "they commit whoredom, וְלֹא יִפְרֹצוּ but do not increase (in number);" Gen. 30:30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. *to be redundant, to overflow*, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, תִּירוֹשׁ יְקָבֶיךָ יִפְרֹצוּ "thy wine-press shall overflow with new wine;" others not so well, "thy wine-presses shall burst with new wine," for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. פֶּרֶץ 2 Sa. 5:20; and syn. פוץ No. 3.

(3) *to break forth upon*, followed by בְּ einbrechen auf jem. Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seq.; followed by an acc., Job 16:14. Also *to produce by breaking through*. Job 28:4, פָּרַץ נַחַל "he breaks (a mine) through;" i.e. he sinks a shaft into the ground. Hence—(*a*) in a bad sense, *to act violently* (whence פָּרִיץ), Hos. 4:2.—(*b*) in a good sense, *to be urgent* in prayers, followed by בְּ 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. נִפְרָץ *spread abroad*, i. e. frequent, 1 Sa. 3:1.

PUAL, pass. of No. 1, *broken down*, Neh. 1:3.

HITHPAEL, *to break off*, i. e. to separate *oneself* from any one, 1 Sa. 25:10.

Derivatives, פֶּרֶץ, פָּרִיץ, מִפְרָץ, and—

פֶּרֶץ m. pl. ־ִים Amos 4:3, and ־וֹת Eze. 13:5.—(1) *rupture, breach* of a wall, 1 Ki. 11:27; Isaiah

30:13; Am. 4:3; Job 30:14, כְּפֶרֶץ רָחָב יֶאֱתָיוּ rightly rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase עָמַד בַּפֶּרֶץ *to stand in the breach*, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Eze. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(*a*) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence פֶּרֶץ עֻזָּא pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(*b*) a dispersion of water, *a diffusion*, 2 Sa. 5:20.

(3) *an irruption, invasion, violence;* Job 16:14, "he rusheth upon me פֶּרֶץ עַל פְּנֵי פָרֶץ violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. פַּרְצִי Nu. 26:20.

פָּרַק TO REND, TO BREAK (an onomatopoetic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. brechen, brochen, to break. In a softer form it is בָּרַךְ to break the knees, i. e. to bend them, and by casting away the labial, ῥήγνυμι). Specially—

(1) *to break off*, followed by מֵעַל Gen. 27:40.

(2) *to break* or *crush* bones and limbs (used of a wild beast), Ps. 7:3.

(3) *to break away, to liberate*, Psalm 136:24; Lam. 5:8 (Syr. ܦܪܩ id).

PIEL.—(1) *to break off, to tear off*, Exod. 32:2; Zec. 11:16.

(2) *to break*, or *rend in pieces*, 1 Ki. 19:11.

HITHPAEL.—(1) *to be broken in pieces*, Ezek. 19:12.

(2) *to break*, or *tear off from oneself*, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, *d*.

Derivatives, מַפְרֶקֶת ,פֶּרֶק ,פָּרָק.

פְּרַק prop. *to break off*, as the Hebr.; hence, *to redeem* [to get deliverance from], Dan. 4:24.

פָּרָק const. פְּרַק *broth, soup*, Isa. 65:4 כתיב, so called from the fragments of bread (Brocken), on which the broth is poured; compare Arab. مفروقة food made of fragments of bread with hot oil poured on them. The same is מָרָק, which see.

פֶּרֶק m.—(1) *violence, rapine* (so called from the idea of breaking in upon), Nah. 3:1.

(2) *a crossway*, so called from the idea of separating; compare Arab. فرق to separate, Obad. 14.

I. פָּרַר TO BREAK, TO BREAK IN PIECES (compare פּוּר No. I). In Kal once inf. absol. פֹּר Isaiah 24:19 (although its form might be more correctly referred to פּוּר No. I.)

HIPHIL הֵפֵר (in Pause הֵפַר Gen. 17:14), inf. הָפֵר, with aff. הַפְרְכֶם Lev. 26:15.—(1) *to break*, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) *to make void*, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; *to declare void*, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) *to bring to nothing* (vernichten), *to take away*, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, הָפֵר כַּעַסְךָ עִמָּנוּ "take away (avert) thy anger which is with us" (towards us).

HOPHAL הֻפַר *to be made void*, Isa. 8:10; Jerem 33:21.

POEL פּוֹרֵר *to divide* (the sea), Ps. 74:13.

HITHPOLEL הִתְפּוֹרֵר *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, *to shake* (compare Isa. 24:19), Job 16:12.

II. פָּרַר i. q. פָּרָא ,פָּרָה TO BE BORNE SWIFTLY, TO RUN. Hence פַּרְפַּר, which see [also in Thes. פַּר, פָּרָה].

פָּרַשׂ fut. יִפְרֹשׂ.—(1) i. q. פָּרַס TO BREAK, TO BREAK IN PIECES, Mic. 3:3. פָּרַשׂ לֶחֶם לְ to break (to give) bread to any one, Lam. 4:4.

(2) *to expand, to spread out* (which comes from the idea of being broken apart and arranged, compare פָּרַץ ausspreizen) ["Ch. פְּרַשׂ, ܦܪܣ id., Arab فرش to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by אֶל to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; לְ Ps. 44:21), or to give bountifully, followed by לְ of pers. Prov. 31:20, or to seize, followed by עַל of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest

(3) *to disperse;* whence—

NIPHAL, *to be dispersed*, Eze. 17:21.

PIEL פֵּרַשׂ Isa. 25:11, fut. יְפָרֵשׂ *to spread out*, as the hands in praying to God, Isa. 1:15; 25:11; 65:2; Psalm 143:6. An unusual use is פֵּרְשָׂה בְיָדֶיהָ "she spread forth with the hands," Lam. 1:17 (compare הִפְטִיר בְּשָׂפָה ,בְּשִׁנַּיִם and חָרַק שִׁנַּיִם).

(2) *to disperse*, Ps. 68:15; Zec. 2:10. Derivative, מִפְרָשׂ.

פָּרַשׁ prop. to cleave (see Hiphil); hence—(1) TO SEPARATE, TO DISTINGUISH (i. q. Ch. and Syr.; whence פָּרוּשׁ, ܦܪܝܫܐ a Pharisee, i. e. separated, singular).

(2) *to declare distinctly, to define*, compare נָקַב No. 2, Lev. 24:12.

(3) *to expand, to spread out*, specially the feet in riding on horseback (see פָּרָשׁ), compare the quadrilit. פַּרְשֵׁז and פַּרְשֵׁז.

Niphal, *to be dispersed*, Eze. 34:12, where, however, many copies, both MSS. and printed, have נפרשות, which is more suitable to the usage of the language, see פָּרַשׂ.

Pual, pass. of No. 2, *to be distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law מְפֹרָשׁ (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, De Authentia Dan. p. 199) interpret this "with a translation," sc. in Chaldee; but see Gesch. d. Hebr. Spr. p. 45, 46; and note 51. See also the use of the noun פָּרָשָׁה.

Hiphil, *to pierce, to wound*, Prov. 23:32. (Syr. ܐܦܪܫ, Arab. فرث id., ܡܦܪܫܐ a goad.)

Derivatives, פֶּרֶשׁ, פָּרָשׁ, פָּרָשָׁה.

פְּרַשׁ Ch. id. Pael, part. pass. מְפָרַשׁ *distinctly, accurately*, word for word, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. פָּרַשׁ Pual.

פָּרָשׁ (of the form קָטָל), const. פָּרַשׁ Ezek. 26:10 (before a cop.); pl. פָּרָשִׁים (the Kametz remaining).

(1) *a horseman* (Syr. ܦܪܫܐ, Arab. فارس), as properly so called, one who sits on a horse and not on an ass (Arab. حمار), or a camel (راكب), Jer. 4:29; Nah. 3:3; pl. פָּרָשִׁים Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, צֶמֶד פָּרָשִׁים "a pair of horsemen" (Paare von Reitern auf Rossen). Opp. to רֶכֶב חֲמוֹר, רֶכֶב גָּמָל those who ride on asses and camels, verse 9.

(2) *a horse*, on which a man sits (Reitpferd), which was also in Latin called *eques*, according to Gell. xviii. 5; Macrob. Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from סוּסִים common horses which draw chariots. 1 Ki. 5:6, "Solomon had forty thousand pairs of horses (סוּסִים), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs סוּסִים וּפָרָשִׁים וּפְרָדִים (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, Bereiter zu den Pferden). בַּעֲלֵי פָּרָשִׁים 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. فرس, Æth. ፈረስ: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman;* but I am persuaded that we should thus regard it for the following reasons —(*a*) the authority of the points, since in the signification of *horses* also, it occurs פָּרָשִׁים (not פְּרָשִׁים). —(*b*) the analogy of the usage of language in Latin; and—(*c*) the etymology, which can only be given with any probability in this manner. פָּרָשׁ *horseman*, is easily derived from פָּרַשׁ to open the legs wide, which in Arabic is more fully expressed by فرشد and فرشط.

פֶּרֶשׁ with suff. פִּרְשׁוֹ m.—(1) *excrements, dung, fæces* in the belly, Exod. 29:14; Lev. 4:11; 8:17; Mal. 2:3. Arab. فرث.

(2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

פָּרָשָׁה (for פֵּרְשָׁה verbal of Piel), *a distinct* or *accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

פַּרְשֶׁגֶן Heb. and Ch. *an apograph, a copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. ܦܪܫܓܢ. Of its origin I can give no account.) Another form of the same noun is פַּתְשֶׁגֶן Esther 3:14; 4:8.

פַּרְשֵׁז quadril. not used as a verb, Arab. فرشد and فرشط to distend, to spread out the feet, compounded of פָּרַשׂ which signifies the same (see No. 3, and פָּרַשׁ), and פָּרַד to spread out. Hence—

פַּרְשְׁדֹן ἅπ. λεγόμ. Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. פֶּרֶשׁ) וַיֵּצֵא הַפַּרְשְׁדֹנָה "and there came out dung" from the wound; but the ה paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and פַּרְשֵׁז. In the gender of the verb יצא there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, espe-

cially the instance, Zec. 13:7).—LXX. Vatic. καὶ ἐξῆλθεν (Ἀὼδ) τὴν προστάδα, as if הַפַּרְשְׁדֹנָה were the same as הַמִּסְדְּרוֹנָה verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (Heb. Gramm. p. 519), interprets, *he* (Ehud) ***went out*** abroad (er ging ins Freie), comparing فرشد (see above, which does not avail much in this place), and פְּרָזוֹת country.

פַּרְשֵׁז quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׂ No. 3, and פָּרַז to expand (compare פְּרָזוֹת). Job 26:9. See פַּרְשֵׁר.

פַּרְשַׁנְדָּתָא [*Parshandatha*], Pers. pr. n. of one of the sons of Haman, Esth. 9:7. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps پروشن داده "given forth to light.")

פָּרַת an unused root, Syr. and Ch. to break, i. q. פָּרַשׂ. Arab. فرت to be sweet (used of water); hence—

פְּרָת pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, Gen. 2:14; 15:18; Deu. 1:7; Jer. 2:18; 13:4—7 (where some incorrectly understand Ephrata). Jer. 46:2, and frequently; comp. נָהָר No. 2, Gr. Εὐφράτης (from אֶפְרָת), Arab. فرات which also denotes ***sweet water*** (the water of the Euphrates is sweet and pleasant-tasted; comp. Jer. 2:18); see the root.

פֹּרָת f. a ***fruit-bearing*** tree, see פָּרָה.

פַּרְתְּמִים pl. ***nobles, chief men*** among the Persians, Esth. 1:3; 6:9; the Jews, Dan. 1:3. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, Zend-Avesta, ii. p. 468); compare Sanscr. *prathama*, first. In the Zendic language, instead of this is used *peoerîm* (compare Sanscr. *pura*, former, before that; *purâna*, old). From the former comes the Gr. πρῶτος; from the latter, Lat. *primus*.

פָּשָׂה TO SPREAD (as the leprosy), Levit. 13:7, seqq. (Arab. فشا V., to be propagated (used of a disease); Aram. פְּשָׂא id. The primary idea is that of ***going apart*** and ***spreading out;*** a signification common to verbs beginning with the syllable פס, פשׂ, פשׁ (פת); commonly expressed in Latin by the prefix, *dis, di*).

פָּשַׂע TO STRIDE; followed by בְּ ***to rush upon***, Isa. 27:4 (Chald. פְּסַע id.). The primary idea is that of throwing apart and expanding the legs (see פָּשָׂה); whence מִפְשָׂעָה and—

פֶּשַׂע m. ***a step*** (from the idea of stepping), 1 Sam 20:3.

פָּשַׂק TO SEPARATE, TO OPEN WIDE (the lips), Prov. 13:3.

PIEL, *to* ***separate, throw apart*** (the legs), Eze. 16:25.

פַּשׁ ἅπ. λεγόμ. Job 35:15; which has been rendered (as indeed the context almost demands) παράπτωμα, *scelus*, by the LXX. and Vulg., as though it were the same as פֶּשַׁע; and it may be examined by Grammarians, whether פַּשׁ may not be for פֶּשַׁע, פְּשַׁע, the ע at the end being cast away; like שַׁו Job 15:31 כתיב for שָׁוְא. In former editions I rendered it ***pride, ferocity***, comparing the root פּוּשׁ No. I. Others, with the Hebrew doctors, take it to be ***multitude***, sc. of sins. But these explanations are harsh, and I would rather replace פֶּשַׁע.

פָּשַׁח only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, Lam. 3:11 (Aram. id.).

פַּשְׁחוּר [*Pashur*], pr. n.—(1) of a priest, contemporary with Jeremiah, Jer. 20:3; 38:1; to the signification of which allusion is made, loc. cit.; namely, ***prosperity everywhere*** (from פשח Arab. فسح to be wide, ample; and סְחוֹר round about). Opp. to מָגוֹר מִסָּבִיב.—(2) Jer. 21:1.—(3) Ezr. 2:38; 10:22; Neh. 7:41; 10:4.

פָּשַׁט fut. יִפְשֹׁט—(1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac ܦܫܛ; Arabic بسط; cogn. to פָּשַׂשׂ No. 1, 2); always intrans., *to* ***spread oneself out;*** used of hostile troops, 1 Ch. 14:9, 13; of a swarm of locusts, Nah. 3:16; followed by עַל of the land or people; ***to rush upon, to attack*** (in order to take booty), Job 1:17; Jud. 9:33, 44; also followed by אֶל 1 Sam. 27:8; בְּ 2 Ch. 25:13; 28:18; accus. 1 Sam. 30:14.

(2) *to* ***put off*** a garment (which is done with opening and unfolding it; as on the other hand a garment is bound together when put on; compare פָּטִישׁ); followed by an acc., Lev. 6:4; 16:23; Cant. 5:3, etc. Absol. פְּשֹׁטָה ***strip off*** (garments) Isa. 32:11.

Piel, *to cause to put off*, i. e. *to spoil* the slain, 1 Sam. 31:8; 2 Sam. 23:10; 1 Ch. 10:8.

Hiphil, *to cause to put off one's garments.*—(*a*) followed by an acc. of pers., *to strip* any one (jem. ausziehn, entkleiden), Hos. 2:5.—(*b*) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(*c*) with two acc., to strip any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and מֵעַל of pers., Mic. 3:3 (compare מִמּוּל Mic. 2:8); Job 19:9.

(2) *to flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

Hithpael, *to strip oneself* of clothing, 1 Sam. 18:4.

פָּשַׁע—(1) TO FALL AWAY, BREAK AWAY from any one, followed by בְּ 2 Ki. 1:1; 3:5, 7 (properly TO BREAK a covenant entered into *with* him; just like the Germ. mit jem. brechen, *to break* with any one. Compare Arab. فسق to fail from; compare Aram. ܦܣܩ, פְּסַק to break); מִתַּחַת 2 Ki. 8:20, 22. Specially *to turn away* from God. Followed by בַּיהוָה Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) *to sin, to transgress*, Prov. 28:21; followed by עַל (against) Hos. 8:1. Part. פֹּשְׁעִים sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

Niphal, recipr. of No. 1. Proverbs 18:19, אָח נִפְשָׁע "brethren discordant," among themselves (die mit einander brechen). Hence—

פֶּשַׁע with suffix פִּשְׁעִי [plur. פְּשָׁעִים] m.—(1) *defection, rebellion*, Pro. 28:2.

(2) *a fault, a trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than חַטָּאת Job 34:37. Plur., Prov. 10:12; Amos. 1:3. 6. Meton—(*a*) used of the penalty of transgression, Dan. 9:24 [?].—(*b*) used of a sacrifice for sin, Mic. 6:7 [?].

פְּשַׁר Chald. i. q. Hebr. פָּתַר TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16. (Arab. فسر id.).

Pael, id., Dan. 5:12. Hence—

פְּשַׁר emphat. פִּשְׁרָא Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

פֵּשֶׁר Hebr. id., Ecc. 8:1.

פָּשַׁת an unused root, perhaps i. q. Arabic فش to shake up, specially to card cotton (see Avic., in Castell.), Syriac ܦܘܫܬܐ carding. [Instead of this root there is given in Thes. פָּשַׁשׁ.] Hence—

פִּשְׁתָּה [in Thes. פֵּשֶׁת] with suffix פִּשְׁתִּי Hosea 2:7, 11; and **פִּשְׁתָּה** plur. פִּשְׁתִּים fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. פִּשְׁתֵּי הָעֵץ Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and Arabic by the same word, ܟܬܢܐ, كتّان); but this is rendered by LXX., Vulg., Syr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called עֲצֵי הַפִּשְׁתִּים.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, De Bysso Antiqu., p. 63, considers פִּשְׁתָּה to be of Egyptian origin, from ϢЄⲀⲦϹⲒ, prop. thread plant, with the art, *pi.*).

פַּת fem. (Prov. 17:1; 23:8) with suffix פִּתִּי plur. פִּתִּים (from the root פָּתַת) *a bit, a crumb* of bread, *a morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, "he sendeth forth his ice כְפִתִּים like morsels (of bread);" compare Germ. Flocken, used both of bread and snow.

פֹּת with suff. פָּתְהֵן Isaiah 3:17; pl. פֹּתוֹת *interstice, space between*, Arab. فُوت, from فات VI to stand apart from one another. (It sometimes follows the analogy of verbs עע, sometimes עו as in Arabic). Specially used of the space between the feet, i. e. pudenda muliebria, Isa. loc. cit. Figuratively פֹּתוֹת *the hollowed parts of hinges*, 1 Kings 7:50.

פְּתָאִים see פֶּתִי.

פִּתְאֹם adv. (for פִּתְעֹם from פֶּתַע a moment, with the termination ־ֹם and ע changed into א), *suddenly, in a moment*, Josh. 10:9. It is also put after nouns in genit., as פַּחַד פִּתְאֹם sudden terror, Proverbs 3:25; often after פֶּתַע (with an intensitive power) לְפֶתַע פִּתְאֹם Nu. 6:9; בְּפֶתַע פִּתְאֹם Isa. 29:5; also transp. פִּתְאֹם לְפֶתַע Isai. 30:13. With prefix בְּפִתְאֹם 2 Ch. 29:36.

פַּתְבַּג m. *delicate food, dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. ܦܬܒܓܐ in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorsbach (Archiv f. morgenl. Litt. ii. 313) regards it as compounded of بت an idol, and باج, باژ food, as if food set out for deities (in lectisternia)

Bohlen, on the other hand (in Symb. p. 23), writes it in Persic پاو باز food of a father, i. e. of a king; this latter appears the preferable explanation. As to the word בג باز food, see above at that word. [But see Benfey.]

פִּתְגָם m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

פִּתְגָם Ch. emphat. state, פִּתְגָמָא m.—(1) *a word*, i. q. דָּבָר, λόγος, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (λόγος), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac ܦܬܓܡܐ id. The origin of this word is to be sought in Persic, in which پیام, پیغم, پیغام Pehlev. *pedam* is, a word, an edict, a mandate.)

פָּתָה—(1) pr. TO SPREAD OUT, TO OPEN. (Kindred are פָּתַח, פָּתַע, also the roots beginning with the letters פש, see פָּשָׂה. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. πετάω, πετάννυμι, Lat. *pateo.*) Proverbs 20:19, פֹּתֶה שְׂפָתָיו "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. فتا to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, פֶּן יִפְתֶּה לְבַבְכֶם "let not your heart be deceived." Job 31:27. Part. פֹּתֶה *simple, foolish*, Job 5:2; fem. פֹּתָה Hosea 7:11.

Niphal, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by עַל to any thing, Job 31:9.

Piel פִּתָּה.—(1) *to persuade* any one (πείθω), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. ἀπατάω, to which Greek etymologists commonly assign an incorrect derivation), Psa. 78:36; Prov. 24:28, הֲפִתִּיתָ בִּשְׂפָתֶיךָ "wilt thou deceive with thy lips?" i. e. deceive not, see הֲ No. 1, *a*.

Pual, i. q. Niphal, to let oneself be persuaded, Prov. 25:15; to let oneself be deceived, Eze. 14:9; Jer. 20:10.

Hiphil, *to cause to lie open*, Gen. 9:27, יַפְתְּ אֱלֹהִים לְיֶפֶת "may God concede an ample space to Japheth:" a paronomasia is observable in these words.

Derived nouns, פֶּתִי, פְּתָיוּת, פֶּתִי Chald. פְּתָי, pr. n. יֶפֶת, and—

פְּתוּאֵל ("ingenuousness of God" = holy simplicity? unless it rather be for מְתוּאֵל "man of God") [*Pethuel*], pr. n. m. Joel 1:1.

פִּתּוּחַ m. 2 Ch. 2:13; Zec. 3:9; pl. פִּתּוּחִים *sculpture, engraving*, Ex. 28:11, 21, 36; 39:6; 1 K. 6:29. See the root, Piel No. 4.

פְּתוֹר ("interpretation of dreams," perhaps i. q. בֵּית פְּתוֹר house, or habitation of the ὀνειρόπολοι ["perhaps i. q. Ch. פָּתוֹרָא table"]), [*Pethor*], pr. n. of a town on the Euphrates, where Balaam dwelt. Num. 22:5 (compare 23:7); Deut. 23:5.

פְּתוֹת i. q. פַּת *a bit, morsel*, Eze. 13:19.

פָּתַח—(1) TO OPEN (Syr., Arab. فتح, Æth. ፈተሐ: id., compare the kindred roots פָּתָה and פָּקַח), as the eyes, 1 Ki. 8:29 (compare פָּקַח); a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed—(*a*) פָּתַח אֶת־פִּיו to *open the mouth*, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i. e. to be silent, Psa. 39:10; Isa. 53:7. Different from this is—(*b*) *to open any one's mouth* (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22.—(*c*) *to open* any one's *ear*, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8.—(*d*) *to open one's hand* to any one (followed by לְ), i. e. to be liberal towards him, Deut. 15:8, 11.—(*e*) Cities which surrender are said *to open* (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16.—(*f*) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (eröffnen), e. g. a song, Ps. 49:5.

Niphal—(1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

Piel—(1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Psa. 116:16; a girdle, Psa. 30:12; Isaiah 20:2, etc. Part. מְפַתֵּחַ *one who looses*, sc. a girdle, used of a warrior taking off his armour after a battle. Also

followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) *to open* the ground with a plough, *to plough*, Isaiah 28:24; and (what is similar to this)—

(4) *to engrave, to carve*, wood, 1 Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

Pual, pass. of Piel No. 4, Ex. 39:6.

Hithpael, *to loose oneself* (from bonds), Isaiah 52:2.

Derived nouns, מַפְתֵּחַ, פְּתִיחָה, פִּתּוּחַ, פְּתַחְיָה—פֶּתַח, מִפְתָּח, and pr. names נִפְתָּחִים, נֶפְתּוֹחַ, יִפְתָּח.

פְּתַח Ch. *to open*, Dan. 6:11. Pret. pass. Dan. 7:10.

פֶּתַח with suff. פִּתְחִי, plur. פְּתָחִים, const. פִּתְחֵי, m. *an opening, entrance;* hence פֶּתַח שַׁעַר הָעִיר at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. בְּפֶתַח עֵינַיִם in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) *a door*, of a tent, Gen. 18:1; of a house, Gen. 19:6, 11; of the temple, 1 Ki. 6:8. Acc. פֶּתַח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פֶּתְחָה Gen. 19:6.

(2) *the gate* of a city, Isaiah 3:26. Metaph. *the gates of the mouth*, Pro. 8:34; *a gate of hope* (used of the valley of Achor), Hos. 2:17.

פֵּתַח m. *declaration, opening, open* and perspicuous *statement*, Psalm 119:130. (Syr. ܦܬܚ Aphel, to declare, to illustrate. Arab. Conj. X. id.)

פִּתְחוֹן const. פִּתְחוֹן m. *opening* (of the mouth), Ez. 16:63; 29:21.

פְּתַחְיָה ("whom Jehovah looses," i.e. has set free), [*Pethahiah*], pr. n. m. 1 Chron. 24:16.—(2) Ezr. 10:23; Neh. 9:5.—(3) Neh. 11:24.

פֶּתִי, in pause פֶּתִי ["also without pause, Pro. 9:4, 16; 14:15"], plur. פְּתָיִים Prov. 1:22, 32, and פְּתָאִים Pro. 1:4; Ps. 116:6, m.

(1) *simplicity, folly* (see the root No. 2), Prov. 1:22

(2) concr. *a silly person, one easily persuaded and enticed*, Pro. 7:7; 22:3; 27:12; Psalm 116:6; specially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

פְּתָי m. Ch. with suff. פְּתָיֵהּ *breadth*, Dan. 3:1; Ezra 6:3.

פְּתִיגִיל ἅπαξ λεγόμ. Isaiah 3:24, prob. *a large cloak*, such as used to be made of a round form; comp. of פְּתִי i. q. Ch. פְּתִי breadth, and גִּיל round, or i. q. Ch. גּוּלְּא a cloak.—LXX. χιτὼν μεσοπόρφυρος. Vulg. *fascia pectoralis*. Those who adopt the latter rendering regard the word as being compounded of Ch. פְּתַג linen, and פְּתִיל thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of "פְּתִיךְ and גִּיל i. e. *a variegated garment for festive occasions*."]

פְּתַיּוּת f. *fatuity, foolishness*, concr. used of a foolish woman, Pro. 9:13.

פְּתִיחָה plur. פְּתִיחוֹת *drawn swords*, Ps. 55:22. Compare the root No. 2.

פָּתִיל m. (from the root פָּתַל), *a thread, a line*, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

פָּתַל not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פָּתִיל.

Niphal—(1) to be twisted; metaph. *to be crafty, deceitful*, Pro. 8:8; Job 5:13.

(2) *to wrestle* (which is done by twisting the limbs together), Gen. 30:8. See נַפְתּוּלִים.

Hithpael, *to act perversely* or *deceitfully*, Ps 18:27. As to the form תִּתַּפָּל 2 Sam. 22:27, see Analyt. Ind.

Derivatives, פָּתִיל, נַפְתּוּלִים, pr. n. נַפְתָּלִי, and—

פְּתַלְתֹּל m. *perverse, deceitful*, Deu. 32:5.

פִּתֹם [*Pithom*], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάτουμος, Herod. ii. 158; Steph. Byz., and omitting the syllable *pa* (which expresses the Egyptian article), Θοῦμ, Itin. Anton. page 163, Wessel. Egypt. ⲐⲞⲘ, and with the art. ⲠⲒ-ⲐⲞⲘ, signifies *a narrow place*, surrounded by mountains; see Champollion, L'Egypte sous les Pharaons, ii. page 58, seqq

פָּתַן an unused root.—(I) i. q. מָתַן, متن *to be strong, firm;* whence מִפְתָּן a threshold.

(II) prob. i. q. פָּתַל to twist; hence—

פֶּתֶן plur. פְּתָנִים m. *a viper, an asp*, Arab. بثن Isa. 11:8; Ps. 58:5; 91:13.

פָּתַע an unused root. Sam. i. q. פָּתַח to open. Hence—

פֶּתַע prop. *the opening of the eyes;* hence, *a moment* (Germ. Augenblick). Hence, adv. *in a moment*, i. e. *suddenly*, Pro. 6:15; 29:1. Other instances, see under פִּתְאֹם, which is derived from this word. בְּפֶתַע Nu. 35:22, *unexpectedly*, i. e. *fortuitously*.

פָּתַר fut. יִפְתּוֹר TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense פְּשַׁר, which see. Æthiopic ፈከረ:). Hence, pr. n. פְּתוֹר, and—

פִּתְרוֹן m. *interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

פַּתְרוֹס [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from מָצוֹר, מִצְרַיִם, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where Pathros is called the native land of the Egyptians) Eze. 30:14. LXX. give it well Παθούρης, i. e. Egypt. ΠΑΘΟΥΡΗΣ southern region. By the modern Copts the same country is called ΜΑΡΗΣ southern region. Gent. n. plur. פַּתְרֻסִים Genesis 10:14; see Jablonskii Opuscc. ed. te Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

פַּתְשֶׁגֶן see פַּרְשֶׁגֶן.

פָּתַת TO BREAK [" *to part in pieces*"], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns פַּת, פְּתוֹת; compare also פֹּת.

צ

Tzade, the eighteenth Hebrew letter; as a numeral ***ninety***.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, ص *Zad* or *Sad*, a sibilant letter, and ض i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by ظ *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter ص or ض (see צָלַל); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare צָרַר صَرَّ and ضَرَّ, בָּצַע بصع and بضع. The cognate letters are— (*a*) ט, which in Aramæan is commonly put for the Hebrew צ; compare in the Hebrew language itself the roots נָצַר and נָטַר, צָהַר and טָהַר, צָבַע and טָבַע. —(*b*) more rarely ד; comp. צָבַב and דָּבַב; צָפַן Arab. دفن.—(*c*) the sibilants ז, שׂ, ס; compare עָלַז, עָלַץ; נָתַץ, נָתַס.—(*d*) ע, as to this interchange, see p. DXCVIII, A, and—(*e*) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*tsh*, *dsh*). Instances are צָחַק, ضحك καγχάζω, צָנַח and جنح to descend, to bow down; צָלַל No. II. i. q. גָּלַל; whence צְלוּל i.q. גְּלוּל, and צָלַל No. III. to tinkle (gellen, schallen), جلجل a rattle (Schelle), צָרַב i.q. גָּרַב; צָנַע and כָּנַע to be bowed down; צָנַר and כָּנַר to creak (צַנְתָּר κάνθαρος, *cantharus* = *canalis*); צָעָה Æth. ጸዐ to incline (a vessel), to pour out, צָלַח prob. i. q. כָּלַח to be prosperous; צָבַר and קָבַר to heap up, to make a heap, hence to bury, etc.

צֹאָה f. (with Tzere impure) ***excrements, filth, dung***, Eze. 4:12; Deut. 23:14; for יְצָאָה, from the root יָצָא ***to go out***, for ***to be cast out*** (ἐκπορεύομαι, Mark 7:19); compare מוֹצָאָה No. 2; צוֹא and צוֹאָה.

צָאַל an unused root; Arab. ضَأَلَ, ***to be thin***, slender; Med. Ye ضَالٌ, ضَالَةٌ ضِيَالٌ it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. السدر; see Schult. on Job, p. 1159. Hence—

צֶאֱלִים m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard צֶאֱלִים as being used, in the Aramæan manner, for צְלָלִים shades, i.e. shady trees; like כְּבַד Aram. כְּאַף, מָסַס Aram. מְאַס; compare Hebr. מָאַס No. II. So Vulg., Syr., Aben Ezra.

צָאַן an unused and uncertain root. Arab. ضَانَ, is ***to abound with sheep and goats;*** but this is a denom.

צֹאן for צְאוֹן; as Psa. 144:13 כתיב; comm. (see note) a collect. noun, ***flocks, small cattle***, i.e. ***sheep and goats*** (So Arab. ضَأْنٌ, ضَانٌ is wool-producing cattle, opp. to goats; but الضان الجبلي denotes, however, the wild goat. For sheep and goats = צֹאן they commonly use غَنَم; Syr. ܥܢܐ id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to בָּקָר herds, which